ATE BOARD OF LITERATURE AND CULTURE, BOMBAY

A SURVEY OF MARATHI DIALECTS

I

KOṄKAṆĪ OF SOUTH KANARA

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by

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PREFACE

The Maharashtra State Board for Literature and Culture has been set up with the express purpose of modernising the Marathi language as a part of the Central Government's programme for modernising the regional languages. While framing and pursuing its multilateral programme for the enrichment of Marathi literature, the Board found that, like the literature in all the other regional languages in India, Marathi literature is singularly deficient in books on scientific subjects including subjects coming under the category of "Humanities". It is not, therefore, surprising that books dealing with linguistics in general and a scientific analysis of the Marathi language, in particular, including its phonetics, grammar, etymology, etc. have been almost wanting in the whole gamut of Marathi literature.

While the State Board does not expect to work miracles overnight in a field neglected by the Marathi writers for so many years past, a modest beginning has been made by the State Board by undertaking publication of standard books on many varied scientific subjects like Eugenics, Dietetics, Anatomy, Medicine, Statistics, Engineering, Physics, Chemistry, Astronomy, Zoology, Botany and others. Efforts are also being made to get standard books on linguistics translated into Marathi by eminent scholars.

The Marathi language is rich in linguistic and cultural heritage constituted by its host of dialects. It is considered by scholars of linguistics that an analytical study of a selected number of Marathi dialects will afford broad points of reference for dialectal studies and linguistic surveys of a more comprehensive nature. Their study will also open the door for the study of local culture and folk literature. Such an analytical study is thus very important and also urgent because the local dialects which constitute the worthy heritage are fast disappearing owing to the

spread of literacy in standard Marathi as well as the wide circulation of dailies, weeklies and other periodicals in standard Marathi. It has, besides, a great scientific value for linguistic studies in Maharashtra and for the wider field of Indian languages.

With the full help and co-operation of the Linguistics Department of the Deccan College Post-Graduate and Research Institute, Poona, the State Board has undertaken the scheme for a scientific survey of the Marathi dialects and, initially, it is intended to study, in fair detail, some seven or eight dialects of Marathi according to the modern methods of descriptive analysis so as to give a fairly good picture of the dialects themselves as wholes. Dr. A. M. Ghatage, a Member of the State Board, is conducting the dialectal survey on behalf of the Board. The 'Koṅkaṇī of South Kanara' is his first work in the dialectal survey series.

LAXMANSHASTRI JOSHI,
Chairman,
Maharashtra State Board for Literature and Culture.

INTRODUCTION

By the name Koṅkaṇī is meant a number of Marāṭhī dialects which are spoken along the west coast of Mahārāṣṭra, Goa and parts of Mysore, with small pockets reaching the west of Kerala. The speech differs from region to region and one social group to another. The district of South Kanara which originally formed a part of the Madras Presidency, but which is now included in the State of Mysore, along with the district called North Kanara, originally included in the Province of Bombay, has a social group called Sārasvats, who habitually speak a dialect called Koṅkaṇī, at home and among themselves. For purposes of education, however, they make use of either Kannaḍa or standard Marāṭhī. Only in more recent years an attempt is being made to have the spoken form of speech given some literary status. The particular form of speech which is studied here, has not yet received any standardisation and is not used in literary writings.

Leaving aside the Koṅkaṇī dialect spoken by some immigrants in Cochin, and some form of Marāṭhī spoken at Tanjore, the southernmost dialect of Marāṭhī is the form of speech of the Chitrāpur Sārasvats of South Kanara. The language is homogeneous and is spoken by them both in South Kanara and outside, particularly Bombay where they have migrated in recent days. This language, as a colloquial form of speech in daily communication, forms the basis of the following analysis.

The material was collected from a native speaker of the language from Mangalore, over a period of one month. The speaker is a young man of good education and knows English and Marāṭhī, and some Kannaḍa. No attempt has been made by him to write this language so far. He is

fairly conscious of the differences of his speech with that of speakers of North Kanara but these two dialects are mutually intelligible and quite close to each other. The material consisted of about 1,500 individual words, some four hundred detached sentences, a number of verbal paradigms and five texts, all transcribed orally and recorded on tape, for further transcription and verification.

The language is described as a whole and treated as fully as the material permitted. No attempt is made to compare it with either the standard Marāṭhī language or even the neighbouring dialect of North Kanara. As far as possible the data is kept distinct from its analysis, so that it can be used by readers who may have no direct interest in the linguistic analysis.

Here I express my thanks to the Board for its willingness to undertake the work, particularly its chairman whose personal interest in the survey project smoothened many of my difficulties, to Dr. S. M. Katre, Director, Deccan College, Poona, to Prof. A. K. Priolkar, who went through the text with extreme care and corrected numerous mistakes, to Dr. S. N. Shankar Bhatt, who worked as the field worker during this period and prepared the first draft of the analysis, to the young informant of the dialect whose name is withheld as a matter of policy and to Shri B. S. Naik, Deputy Director, Directorate of Printing and Stationery, Bombay, who spared no pains in printing the complicated text.

A. M. GHATAGE.

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CHAPTER I

PHONOLOGY

Word Phonology

Vowels

i i:				u u:
e e:				o o:
	ɛ	ə ə:	ɔ	
		a a:		

These vowels may be classified into three groups: (1) long vowels, (2) the two vowels /ɔ/ and /ɛ/ and (3) the remaining short vowels. There is also a fourth class which consists of nasalized vowels, which are analysed here as vowel phonemes occurring with the suprasegmental phoneme of nasalization.

Long vowels do not occur finally. /i:/ and /e:/ are not found initially as well. Initial /ə:/ and /e:/ occur in very few items. Occurrence of long vowels before consonant clusters is also rare. Two long vowels very rarely occur in a single word.

All the long vowels are quite tense and except /a:/ all are higher than their shorter counterparts. Vowels /a:/ and /ə:/ are slightly more retracted than /a/ and /ə/. Their contrast with the short vowels will be shown later.

Short vowels are comparatively more free in their occurrence. Except /o/ all of them occur initially (/e/ however is less frequent). /o/ and /e/ do not occur finally. Medially, the distribution of short and long vowels is to a great extent conditioned by the syllabic structure of the words in which they occur. For example, the occurrence of short vowels in the first open syllable of a disyllabic word is extremely rare (only two or three instances are noted).

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The longest allophone of a short vowel phoneme is found finally in a word, (especially in open syllable of monosyllabic words), where the contrast between short and long vowels gets neutralized. These final phones are treated as allophones of short vowels because, in phrase phonology, they are found to be either dropped or retained as short vowel phones when the word-final juncture is lost. (Monosyllabic words are exceptions to this rule). Even when occurring in word-final position, short vowels have a shorter allophone, provided, they occur in, (*a*) disyllabic words containing a long vowel in the first syllable, or (*b*) in polysyllabic words.

Short vowels show a slightly longer allophone medially in the following environments:—

(*a*) in open syllables, and

(*b*) before a cluster of nasal + homorganic stop.

Vowels /ɛ/ and /ɔ/ are put in a separate group because, duration is not contrastive in their case. However, they do have longer counterparts, which are in complementary distribution with the shorter ones.

There are a few instances where /ɛ/ occurs initially in a word, but /ɔ/ has no initial occurrence. Both of them are quite frequent medially and finally.

Nasalization occurs with all the vowels, both long and short. In the word-final position, it is more frequent with vowels /ə/ and /ɛ/.

Distribution and Frequency of Vowels.—The distribution of vowels in the dialect shows some kind of patterning, which is not easy to formulate. If we set aside a few stray items, which are not quite agreeing with the general tendencies in the language, we can bring out these patterns of vowel distribution by grouping them in two different ways:—

(1) The 14 vowels set up in the phonemic inventory can be put into four different groups according to their distribution in words.

The first group will consist of /a/, /a:/, /u/ and /u:/ the central and back vowels, which occur initially, medially and finally when they are short, but only initially and medially when long.

The second group will consist of /i/, /i:/, /ə/ and /ə:/ the front and central vowels. The short ones occur in all places, but the long ones occur only medially.

The third group will consist of /ɛ/ and /ɔ/ which occur only medially and finally, but not initially.

The fourth group will include the remaining vowels /e/, /e:/, /o/, and /o:/ which are confined to the medial position only.

(2) Another way of grouping the vowels on the basis of distribution will be as follows—

Group I /a/, /u/, /ə/, /i/ occurring initially, medially, finally.

Group II /a:/ and /u:/ occurring initially and medially.

Group III /ɛ/ and /ɔ/ occurring medially and finally.

Group IV /i/, /ə/, /e/, /e:/, /o/, /o:/ occurring only medially.

We can make the following broad statements about the frequency of the vowels—

(1) /ə/ is the most frequent final vowel.

(2) /a:/ is the most frequent initial vowel.

(3) Few words begin with vowels.

A description of these vowels with relevant examples follows:—

GROUP 1

/i:/ a high, front, unrounded long vowel.

/di:vəḍu/	kind of snake	[di:vəḍu·]
/vi:tə/	span	[vi:tə·]
/mi:ši/	moustache	[mi:ši·]

/e:/ a mid, front, unrounded long vowel.

/me:ḷəyi/	add	[me:ḷəyi·]
/ke:su/	hair	[ke:su·]
/e:ku/	one	[e:ku·]
/khəre:nči/	truly	[khəre:ñči·]

/ə:/ a mid, central, unrounded long vowel, a little back and higher than /ə/.

/kə:ri/	do	[kə:ri·]
/və:ṭu/	lip	[və:ṭu·]
/ə: ṭə/	condition	[ə:ṭə·]
/cə:rəyi/	graze	[cə:rəyi·]

/a:/ a low, central, unrounded long vowel.

/dra:kša/	grape	[dra:kša·]
/a:ṭə/	eight	[a:ṭə·]
/a:dərə/	regard	[a:dərə·]
/vya:pa:ru/	trade	[vya:pa:ru·]
/ka:cə/	glass	[ka:cə]

/u:/ a high, back, rounded long vowel.

/həgu:rə/	light	[həgu:rə·]
/u:varu/	flood	[u:varu·]
/cu:kə/	fault	[cu:kə·]
/mu:ḷə/	root	[mu:ḷə·]
/ghu:bəḍə/	owl	[ghu:bəḍə·]

/o:/ a mid, back, rounded long vowel.

/ǰo:tišu/	astrologer	[ǰo:tišu·]
/lo:ha:ru/	goldsmith	[lo:ha:ru·]
/ko:ḷi/	fisherman	[ko:ḷi·]
/upyo:gi/	useful	[upyo:gi·]
/co:ru/	thief	[co:ru·]

Group 2

/ɛ/ a lower mid, front and unrounded vowel. It has different initial, medial and final allophones. The initial allophones show a [y] glide. In the medial position, it has the allophone [æ:] in open syllables, the allophone [æ·] in closed syllables after /h/, and [ɛ̆·] elsewhere.

In the final position, it has the allophone [æˆ:] in monosyllabic words and [æˆ·] elsewhere.

/ɛkḍɛ/	in one place	[yæˆkḍæˆ]
/mɛḷčɛ̃/	to get	[mɛˇ·ḷčæ̃ˆ·]
/hɛrdɛ̃/	chest	[hæˆrdæ̃ˆ·]
/ǰɛvəṇə/	meal	[ǰæ:ˆvəṇə·]
/tɛlə/	oil	[tæˆ:lə·]
/ghɛ/	take	[ghæˆ:]
/phallɛ̃/	dawn	[phallnæ̃·]

/ɔ/ lower mid, back, and rounded vowel. It is short in closed syllables, and in polysyllabic words. It is long elsewhere. (It does not occur initially.)

/hɔḍa:nɛ/	loudly	[hɔḍa:næˆ·]
/mɔṭṭɛ̃/	egg	[mɔṭṭæ̃ˆ·]
/kattɔ/	mango stone	[kattɔ·]
/ṭɔmeṭɔ/	tometo	[ṭɔmetɔ·]
/mɔṭərə/	car	[mɔṭərə·]
/sɔḷa/	sixteen	[sɔ:ḷa·]
/yɔ/	come	[yɔ:]

Group 3

/i/ a high, front, unrounded short vowel.

/ikra/	eleven	[ikra·]
/iŋgḷɔ/	cinder	[iŋgḷɔ·]
/čimṇi/	sparrow	[čimṇi·]
/šisəri/	crocodile	[šisəri·]
/ani/	more	[ani·]
/bi/	seed	[bi:]

/e/ a mid, front, unrounded short vowel.

/ekoṇi:sə/	nineteen	[ekoṇi:sə·]
/belṭu/	belt	[belṭu·]
/peṭəyi/	send	[peṭəyi·]

/ə/ a lower mid, central, short unrounded vowel.

/əpma:nu/	insult	[əpma:nu·]
/əccu/	mould	[əccu·]

/səpuru/	lean	[səpuru·]
/həḷḷi/	village	[həḷḷi·]
/dəkšiṇə/	south	[dəkšiṇə·]
/ši:tə/	cooked rice	[ši:tə·]
/sə/	six	[sə:]

/a/ a low, central, unrounded short vowel.

/aḷši/	lazy	[aḷši·]
/agga:ḍi/	train	[agga:ḍi·]
/kaylɔ/	crow	[kaylɔ·]
/dakšiṇə/	awkward feeling	[dakšiṇə·]
/čabuku/	whip	[ča·buku·]
/ikra/	eleven	[ikra·]
/nha/	bathe	[nha:]

/u/ a high, back, rounded short vowel.

/uda:ri/	open	[uda:ri·]
/unduru/	rat	[unduru·]
/huša:rə/	clever	[huša:rə·]
/mullɔ/	corner	[mullɔ·]
/ta:su/	hour	[ta:su·]
/sutaru/	carpenter	[su·taru·]
/həgurə/	slow	[həgurə·]
/pu/	pus	[pu:]

/o/ a mid, back, rounded short vowel.

/hoḷḷi/	first wife	[hoḷḷi·]
/kokilə/	cockoo	[ko:kilə·]
/tandoḷu/	rice	[tandoḷu·]
/horetu/	bridegroom	[horetu·]

GROUP 4

When nasalization occurs with a long vowel and is followed by a stop, a short homorganic nasal is found to occur in between, freely varying with zero. A similar allophonic short homorganic nasal is also found to occur before a stop, when a cluster of the labial semivowel and stop is preceded by a nasalized long vowel.

/bã:di/	tie	[bã:ndi·] ~ [bã:di·]
/kã:ṭhu/	coast	[kã:ṇṭhu·] ~ [kã:ṭhu·]

/gã:ṭi/	joint	[gã:ṇṭi·]	~ [gã:ṭi·]
/sã:gə/	beans	[sã:ŋgə·]	~ [sã:gə·]
/lã:bə/	long	[lã:mbə·]	~ [lã:bə·]
/ghẽvka/	should take	[ghẽvŋka]	
/vhãvčɛ̃/	to flow	[vhãvnčǽ]	
/pĩvka/	should drink	[pĩvŋka·]	
/ãvgalɛ̃/	cloth	[ãvgalæ̃]	
/ə̃yši/	eighty	[ə̃yši·]	
/tĩ/	they (N)	[tĩ:]	
/phallɛ̃/	dawn	[phallæ̃ˆ]	
/səkã:ḷi/	morning	[səkã:ḷi·]	
/hãvsə/	swan	[hãysə·]	

Contrasts. long vs. short

/i/-/i:/	šimpi	tailor	ši:mpi	sprinkle
/e/-/e:/	peṭəyi	send	me:ḷəyi	add
/ə/-/ə:/	səpurə	lean	cə:rəyi	graze
/a/-/a:/	čabuku	whip	vya:pa:ru	trade
/u/-/u:/	həgurə	slow	həgu:rə	light
/o/-/o:/	kokilə	cockoo	ǰo:tišu	astrologer

/e/-/ɛ/-/e:/.

lekhəku 'writer' bɛjaru 'tiredness' ṭe:bələ 'table'.

/ə/-/a/: this contrast is uncertain and in a closed syllable /ə/ and /a/ vary freely.

dəkšiṇə 'south' dakšiṇə 'awkward feeling'

nasalized vs. non-nasalized

pitta	'he drinks'	pittã	'I drink'
rundi	'breadth'	rũ:di	'broad'

Consonants:

UN-ASPIRATED

p	t	ṭ	c	č	k
b	d	ḍ	j	ǰ	g
m	n	ṇ			ŋ
	s			š	
	l	ḷ			
		r			
v				y	
f					h

ASPIRATED

ph	th	ṭh		čh	kh
bh	dh	ḍh	jh	ǰh	gh
mh	nh				
vh	lh				

There are altogether 40 consonants in the language. They are classified into two groups: aspirated and unaspirated. Aspirated sounds are not considered here as clusters with /h/ for the main reason that they contrast with an unaspirated consonant + /h/ cluster, as can be seen in phrase phonology.

The aspirated group differs from the un-aspirated one mainly in the following respects:—

(*a*) they are less frequent in their occurrence,

(*b*) more limited in their distribution, and

(*c*) they do not show any gemination except that the aspirated stops may be immediately preceded by a hom-organic unaspirated stop.

Long consonants are treated as cases of gemination. They occur in the intervocalic position only. Except /ŋ/ and /h/, all unaspirated consonants are found to occur geminated. The contrast, however, occurs only after a short vowel

Single consonants occur both initially and medially. In isolated words no consonant is found to occur finally. /ṭ/ and /ḍ/ are very rare initially. /ŋ/ and /ḷ/ occur only medially. /ŋ/ occurs before consonants only. /h/ is very rare in the medial position.

Among the aspirated sounds, /th dh čh kh lh/ occur both medially and initially. /ṭh/ occurs only medially. The rest occur only initially. The gaps, however, do not seem to have any structural importance.

UNASPIRATED CONSONANTS:

/p/ a bilabial voiceless stop.

/pi:sə/	feather
/pa:vsu/	rain
/səpurə/	lean
/pappəḍu/	papad

/t/ a dental voiceless stop.

/ti:ru/	shore
/tu:pə/	ghee

/šɛtə/	field
/šɛttə̃/	fields

/ṭ/ a retroflex voiceless stop.

/ṭuva:lə/	napkin
/popəṭu/	parrot
/təṭṭu/	pony
/və:ṭu/	lip

/c/ a dental voiceless affricate.

/ca:mə/	skin
/čĩ:cə/	tamarind
/aḍḍecə/	two and a half
/khiccəyi/	stick

/č/ a palatal voiceless affricate.

/čəḍḍi/	shorts
/viča:ri/	ask
/pačči/	father's younger brother's wife

/k/ a velar voiceless stop.

/kɔytɔ/	sickle
/kha:ṭiku/	butcher
/bhɔ̃kə/	bark
/lə:kəyi/	push
/cukkəyi/	avoid

/b/ a bilabial voiced stop.

/bokkəḍi/	goat
/ba:gilə/	door
/čabuku/	whip
/gobboru/	ashes

/d/ a dental voiced stop.

/dã:tu/	tooth
/do:ṇi/	ferry boat
/bədəkə/	duck
/niddɛ/	sleep

/ḍ/ a retroflex voiced stop. It has the allophone, /ṛ/ intervocally, and before or after all consonants except /ṇ/. When preceded by a nasalized long vowel, it has the allophone /ḍ/.

/ḍukkərə/	pig	
/mɔḍə/	cloud	[mɔ:ṛə·]
/čerḍũ/	child	[čerṛ ũ·]
/kɔmḍɔ/	cock	
/gheṇḍɔ/	rhinoceros	
/tɔ̃ḍə/	face	
/bokkəḍi/	goat	
/gaḍḍəvə/	donkey	

/j/ a dental voiced affricate. It has a freely varying allophone /z/ intervocally.

/ja : ḷɛ̃/	net
/pu: ja/	worship
/a: vaju/	voice
/kajju/	cashew fruit

/ǰ/ a palatal voiced affricate.

/ǰa:du/	magic
/biǰa:giri/	hinge(s)
/ǰəǰǰu/	judge

/g/ a velar voiced stop.

/ga: ḷi/	filter
/khogirə/	saddle
/agga: ḍi/	train

/m/ a bilabial nasal.

/mərəṇə/	death
/mɛṭṭə/	step
/kəməḷə/	lotus
/bammuṇu/	husband

/n/ a dental nasal. It has the allophone /ñ/ before palatal affiricates.

/nə: ḷɔ/	tile(s)
/na: rlu/	coconut
/əvənəsə/	pine apple

/ra:nə/	forest	
/punnəvə/	full-moon day	
/menčɛ̃/	cots	[məñčæ̃]

/ṇ/ a retroflex nasal. It has the allophone [r̃] intervocally.

/ṇəvvə/	nine	
/gha:ṇi/	dirty	[gha:r̃i·]
/phəṇəsu/	jack fruit	[phər̃əsu·]
/bəṇṇu/	colour	
/khuṇṭɔ/	lame	

/ŋ/ a velar nasal.

/siŋgə̃/	horns
/maŋkədə/	monkey
/muŋgu:sɔ/	mongoose
/uŋṭɔ/	thumb

/s/ a dental voiceless fricative.

/sa:nɔ/	small
/suka:ṇu/	rudder
/musəḷə/	pestle
/ussəḷə/	surge up
/ke:su/	hair

/š/ a palatal voiceless fricative. It has the allophone [ṣ] before retroflex sounds.

/ši:ḍə/	sail	
/ša:yi/	ink	
/huša:rə/	wise	
/kuššilɛ̃/	rotten	
/kəšṭə/	labour	[kəṣṭə·]

/l/ a dental lateral.

/la:yi/	smear
/lɔḷčɛ̃/	roll
/tɛlə/	oil
/tɛllə/	oils

/ḷ/ a retroflex lateral.

/musəḷə/	pestle
/yɛḷə ya:ḷə/	cardamom

/mɛḷḷɔ/	he met	
/mɛḷət/	may get	

/r/ a dental trill, phonetically alveolar. It has the allophone [ř] (more trilled) initially.

/rəggə/	blanket	[řəggə·]
/ru:či/	taste	[řu:či·]
/kirgəṇə/	skirt	
/pəsra:yi/	spread	
/təra:ju/	balance	
/čarri/	all the four	

/v/ a voiced labial fricative.

/və:ṭu/	chin
/ve:šṭi/	dhoti
/bhõvəyi/	eyebrow
/suvvɔ/	needles

/y/ a palatal semivowel.

/yettərə/	high
/yɔ/	come
/timbəyi/	soak
/nhəyyɔ/	rivers

/f/ a labial voiceless fricative.

/fi/	fee
/kə:fə/	phlegm

/h/ a voiceless glotal fricative.

/hɔkkələ/	bride
/ha:tu/	hand
/ma:hutu/	elephant-driver

ASPIRATED CONSONANTS:

/ph/ voiceless bilabial stop.

/pha:ṭi/	back
/phuppusə/	lung

/th/ voiceless dental stop.

/thũ:kə/	spit
/pra:rthəna/	prayer

/ṭh/ voiceless retroflex stop.

/kã:ṭhu/	coast

/čh/ voiceless palatal affricate.

/čhappannə/	fifty six
/iččha/	wish

/kh/ a voiceless velar stop.

/khɔrɛ̃/	spade
/le:khəku/	author

/bh/ a voiced labial stop.

/bha:ǰi/	vegetable
/bhɔvrɔ/	black bee
/bhɛ̃ḍə/	lady's finger

/dh/ a voiced dental stop.

/ḍhã:pi/	cover
/muḷvya:dhi/	piles

/ḍh/ a voiced retroflex stop.

/ḍhẽ:kdi/	belch

/jh/ a voiced dental affricate.

/jha:ḍə/	tree
/jho:pḍi/	hut

/ǰh/ a voiced palatal affricate.

/ǰha:ḍu/	broom

/gh/ a voiced velar stop.

/gha:li/	put
/ghə:rə/	house

/mh/ bilabial nasal.

/mharəgə/	costly
/mhəynɔ/	month

/nh/ a dental nasal.

/nhɔ̃:yi/	river
/nha:ṇi/	bath room

/lh/ a dental lateral.

/lha:yi/	popped corn
/vəlhɛ̃/	oar

/vh/ a labial fricative

/vhə:ri/	carry
/vhãvta/	it flows

Consonant clusters :

The following clusters of consonants are noted in the data as occurring in the morpheme or word itself. The clusters which occur across the word-boundary in the phrase phonology are not noted here. Cf. the chart

/p/

pp	bappusu	father
pt	guptə	secret
pṭ	cəpṭẽ	flat
pč	upča:ru´	treatment
pd	upde:šu	sermon
pḍ	jho:pḍi	hut
pm	əpma:nu	insult
pṇ	ka:pṇe:cɔ	barber
pḷ	haḍḍasapḷɔ	skeleton
py	upyo:gi	useful

/t/

tt	matti	soil
tk	utka:ḍɛ	(to go) to the privy
tḍ	ã:tḍɛ̃	intestine
tm	a:tmɔ	soul
tn	prəyətnə	effort
tl	čitlə̃	deers
ty	a:tya	father's sister
tr	katri	scissor(s)

/ṭ/

ṭṭ	bɔṭṭə̃	fingers
ṭk	kuṭkə̃	ear ornament
ṭg	koṭgī	cow sheds
ṭṇ	čəṭṇi	chutney
ṭḷ	kiṭḷi	kettle
ṭv	vəṭva:guḷə	bat
ṭr	poṭri	calf of the leg

/c/

cc	accu	mould
cḷ	mucḷə̃	lids
cv	məcvɔ	big boat

/č/		
čč	pačči	father's younger brother's wife
čv	mačvɛ	big boats
/k/		
kt	lɛktəlɔ	relative
kṭ	dhakṭi	second wife
kk	čikkolu	mud
kd	vəkdə̃	medicines
kḍ	kakḍi	cucumber
kṇ	sokṇi	house lizard
ks	nuksa:nə	loss
kš	nəkšətrə	star
kl	hoklɔ	brides
kḷ	pakḷi	petal
kr	ḍukrə̃	pigs.
/b/		
bt	ubtɛ̃	measels
bb	ǰibbɔ	tongues
bd	šəbdu	word
bḍ	ghubḍə̃	owls
bl	ṭeblə̃	tables
br	khɔbrɛ̃	coconut kernel
/d/		
dk	bədkə̃	ducks
dd	niddɛ	sleep
dn	kɛdnə	when
dl	bədləyi	change
dy	nividyu	offering
dv	budvantu	wise
dr	səmudru	sea
/ḍ/		
ḍc	məḍcuyi	fold
ḍk	məḍkɛ̃	pitcher
ḍḍ	pəḍḍɔ	screen

ḍḍ	guḍḍɔ	hill
ḍg	lā̃ḍgɔ	jackal
ḍs	aḍsərə	lie down
ḍḷ	aḍḷi	sickle (to cut vegetables)
ḍy	ghəḍya:ḷə	clock
ḍv	gaḍvə̃	donkeys
/j/:		
jj	kajjuḷɔ	glow worm
jr	majrə̃	cats
/ǰ/		
ǰǰ	aǰǰi	grandmother
ǰy	raǰyɔ	kingdom
ǰv	uǰvi	right (side)
ǰr	vəǰrə	diamond
/g/		
gd	əgdi	fully
gḍ	nagḍɔ	naked
gg	guggumu	owl
gn	ləgnə	marriage
gḷ	bəgḷɔ	stork
gy	a:rogyə	health
/m/		
mp	kempə	ruby
mṭ	čimṭɔ	tongs
mc	čəmcɔ	spoon
mč	čəmčɛ	spoons
mk	cə:mkə	walk
mb	jambɔyi	yawn
mḍ	komḍɔ	cock
mg	amgilɔ	our
mm	bammuṇu	husband
mṇ	čimṇi	sparrow
ms	amsɔ	sour(M)
mš	amšɛ̃	sour(N)

/n/		
np	dhɔnpa:rə	noon
nt	jəntu	small insect
nṭ	ranṭi	wild
nc	mənɔ	cot
nč	mənčɛ	cots
nd	unduru	mouse
nm	jənmu	birth
nn	rannə̃	forests
ns	hunsa:ṇi	heat
/ṇ/		
ṇč	lɔnčɛ̃	pickle
ṇḍ	thəṇḍi	cold
ṇṇ	phəṇṇə	phodni
ṇs	phiṇsɔ	mucus
ṇy	puṇyə	merit
/ŋ/		
ŋṭ	uŋṭɔ	thumb
ŋk	kaŋkəṇə	bracelet
ŋg	məŋgəḷu	mars
/s/		
sp	əspəṣṭə	obscure
st	həsti	elephant
sk	pɛska:ti	knife
sḍ	bhisḍə̃včɛ̃	to frighten
ss	pissɔ	mad
sl	masli	fish
sḷ	musḷə̃	pestles
sv	əsvələ	bear
sr	vasrũ	calf
/š/		
šč	pəščimə	west
šṭ	mušṭi	fist
šš	pišši	mad (F)
šy	dhənušyə	bow
šv	višva:sdəvəri	believe

/l/

lč	da:lčini	cinnamon
lk	ulka	meteor
ld	baldi	bucket
ll	phallɛ̃	dawn
lv	talva:rə	sword
ly	nəlya:ri	otherwise

/ḷ/

ḷt	vaḷti	white ant
ḷč	lɔḷčɛ̃	to roll
ḷk	čiḷkɔ	latch
ḷd	həḷduvɔ	yellow
ḷṇ	caḷṇi	sieve
ḷs	kɔḷsɔ	pitcher
ḷš	aḷši	lazy
ḷḷ	hɔḷḷi	elder wife
ḷy	həḷyɔ	villages

/y/

yt	kɔytɔ	sickle
yṭ	vayṭə	bad
yk	a:ykə	hear
yd	ayda:nə	utensil
yǰ	payǰəmə	pajama
yṇ	bhəyṇi	sister
ys	bəysə	sit
yš	mhayšɔ	she-buffaloes
yl	baylə	wife
yḷ	kayḷɔ	crow
yy	nhə̃yyɔ	rivers
yv	ḍrayvkorčɛ̃	to drive
yr	kəyru	rubbish
ykh	pa:ykha:ni	privy

/v/

vk	savka:ru	creditor
vd	cəvda	forteen

vg	āvgəlɛ̄	cloth
vṇ	mevṇi	sister-in-law
vs	pavsu	rain
vš	mavši	mother's sister
vl	pavlə̄	feet
vḷ	mavḷɔ	mother's brother
vv	sīvvu	lion
vr	bhɔvrɔ	whirlpool
vkh	avkhəḷə	naughty

/r/

rp	sərpu	snake
rt	bhərti	high-tide
rṭ	kurṭu	waist
rč	khurči	chair
rk	klarku	clerk
rb	gurbiṇi	pregnant
rd	hɛrdɛ̄	chest
rḍ	čerḍū	child
rj	khərju	itch
rǰ	nirǰi:v	lifeless
rg	khərgəyi	dissolve
rm	pərməḷu	essence
rn	kirnaṭilɔ	very weak
rṇ	hərṇə̄	antilopes
rs	mirsaŋgɔ	chilly
rš	pəršu	battle axe
rl	kurlɔ	crab
ry	suryu	sun
rv	pərvətu	mountain
rf	bərfə	ice
rkh	cərkhɔ	spinning wheel
rth	pra:rthən kərı	pray

Chart of

	p	t	ṭ	c	č	k	b	d	ḍ	j	ǰ	g	m
p	√	√	√		√			√	√				√
t		√				√			√				√
ṭ			√			√						√	
c				√									
č					√								
k		√	√			√		√	√				
b		√					√	√	√				
d						√		√					
ḍ				√		√		√	√			√	
j										√			
ǰ											√		
g								√	√			√	

Consonant Clusters

n	ṇ	ŋ	s	š	l	ḷ	r	v	y	f	h	kh	th	
	√					√			√					p
√					√		√		√					t
	√					√	√	√						ṭ
						√		√						c
								√						č
	√		√	√	√	√	√							k
					√		√							b
√					√		√	√	√					d
			√			√		√	√					ḍ
							√							j
							√	√	√					ǰ
√						√			√					g

Chart of

	p	t	ṭ	c	č	k	b	d	ḍ	j	ǰ	g	m
m	✓		✓	✓	✓	✓	✓		✓			✓	✓
n	✓	✓	✓	✓	✓			✓					✓
ṇ					✓				✓				
ŋ			✓			✓						✓	
s	✓	✓				✓			✓				
š			✓		✓								
l					✓	✓		✓					
ḷ		✓			✓	✓		✓					
y		✓	✓			✓		✓			✓		
v						✓		✓				✓	
r	✓	✓	✓		✓	✓	✓	✓	✓	✓	✓	✓	✓

Consonant Clusters—contd.

n	ṇ	ŋ	s	š	l	ḷ	r	v	y	f	h	kh	th	
	√		√	√										m
√			√											n
	√		√						√					ṇ
														ŋ
			√		√	√	√	√						s
				√				√	√					š
					√			√	√					l
	√		√	√		√			√					ḷ
	√		√	√	√	√	√	√	√			√		y
	√		√	√	√	√	√	√				√		v
√	√		√	√	√			√	√	√		√	√	r

Phrase Phonology

Koṅkaṇī has a distinct way of dropping its word-final vowels. Whenever words are put together into different phrases or clauses, and the juncture in-between lost, the vowels preceding these word junctures also get elided and this causes a number of variations in the structure of those words. In fact, the phonotactics of words is quite different from the phonotactics of phrases or other longer syntactic constructions in Koṅkaṇī.

It is possible to consider these variations occurring in different words under different environments as allomorphic, but it is thought much better to view individual words and other longer constructions as showing two different structures, the one derivable from the other. An attempt is made here to derive phrase phonotactics (representing the phonotactic system found in constructions longer than single words) from word phonotactics, considering the major differences between the two as derivable by the application of certain processes of general nature to the words of Koṅkaṇī. These processes, however, are optional in the sense that a pause may prevent their application in a particular environment.

PROCESS I—*Dropping of the final vowel*:

Final vowels are dropped, except when occurring in a monosyllabic word.

hɛ̃ e:kə su:nɛ̃ 'this is a dog' hɛ̃ e:ksu:ṇɛ̃

ha:və̃ šɛttã:tū ka:mə kərtã 'I work in the field'
hã:všɛttã̃:tka:mkərtã

tannɛ ya:nəpəḍɛ ha:və̃ vəttã 'I shall go after he comes'
tanya:nəpəḍ-hã:vəttã

N.B.—A hyphen used between a consonant and /h/ has no phonemic value except that it distinguishes a single asphirted phoneme (ex./ḍh/) from a cluster of a consonant + the phoneme /h/ (ex./ḍ-h/)

magəlɛ dɔgjəṇə bha:və sannə assəti 'my two brothers are young'
məgəldɔgjəṇbha:vsannəsəti

haŋga assə tigəlɔ cəllɔ 'your son is here'
haŋgəstigəlcəllɔ

tɔ haŋga assə 'he is here'
təhaŋgəssə

tũ vəcka 'you must go' tũvəcka

PROCESS II—*Shifting of nasalization*:

When a final nasalized vowel is dropped, the vowel in the preceding syllable gets nasalized, provided the interlude occurring between the two syllables does not consist of a stop consonant.

thə:yĩ do:ni ghə:rə̃ assəti 'there are two houses'
thə̃: ydo:nghə:rəsəti

ha:və̃ məgəlghə:rã:tũ assə 'I am in my house'
hã:vməgəlghə:rã:təssə

takka phə:ḷə̃ khãvcɛ̃ mhəḷḷɛri pri:ti 'he likes to eat fruit' takphə̃:ḷkhãvcmhəḷḷɛrpri:ti

tukka kitlĩ vərsə̃ 'how old are you?'
tukkitl,vərsə̃

pačvɛ̃ pa:nə 'green leaf' pačvpa:nə

makka hĩ pustəkə̃ a:vəḍtati 'I like this book'
mak-hĩ pustəka:vəḍtati

PROCESS III—*Elision of stops*:

If the final vowel of a word is preceded by a geminated stop, one of the stops gets elided together with the final vowel, provided the following word begins with a stop.

takka tɛgjəṇɔ čɛrḍvə̃ assəti 'he has three children'
taktɛgjəṇčɛrḍvəsəti

tɛ tukka pəḷəytati 'they see you'
tɛtukpəḷəytati

hɔḍḍə ghə:rə̃ 'big house' hɔḍghə:rə̃

tɛ̃ təggu dəvvəri 'keep it down'
tɛ̃təgdəvvəri

takka appəyi 'call him' takkappəyi

makka ekli cəlli assə 'I have one daughter'
makkekl, cəll, əssə

PROCESS IV—*Appearance of new phonemes*:

When a word-final /i/ is dropped, the preceding /l/, /m/ or /n/ gets palatalized. Since these palatalized phones contrast with non-palatalized phones minimally, three new phonemes will have to be posited.

tugəlɔ pa:yu 'your foot' tugəl,pa:yu

tugəlī ghə:rə̃ 'your houses' tugəl,ghə:rə̃

məgəlī čerḍvə̃ khe:yī assəti 'where are my children ?'
məgəl,čerḍvə̃ khə̃ : yəsəti

məgəlɛ cellɛ sku:la:kə vəcgelyati 'my sons have gone to the school'
məgəl,cəll,sku:la:vəcgelya:ti

ammi pha:yi vətlɔ 'we shall go tomorrow'
amm,pha:yvətlɛ

ammi haŋga assəti 'we are here'
amm,-haŋgəsəti

tɔ ka:li aylɔ ani vəjgelɔ 'he came yesterday and went away'
tɔka:l,aylɔ anvəjgelɔ

tũ kɛ̃nna vətta 'when are you going ?'
tũkɛnnvətta

PROCESS V—*Allophonic variation*:

If the consonant /l/ is placed between two (or more) consonants due to vowel elision, it gets a syllabic quality, which, however, is only allophonic.
tũ kəslɛ̃ khatta 'what do you eat ?'
tũkəslkhatta [kəsḷkhatta]

PROCESS VI—*Effect of emphasis*:

(*a*) When a particular word is put under emphasis, its final vowel is not dropped, but is lengthened.
tɛ di:gəssəti 'they are tall'
tɛ digə: assəti 'they are *tall*'
gomṭi: həḷḷi 'the *beautiful* village'
gomṭyo: həḷyɔ 'the *beautiful* villages'
tɔ khəyī: na 'he is *nowhere*'
tɔ pəkšmartə: assə 'he is killing the bird'

(b) When not dropped, final /ɛ/ becomes /e:/ and final /ɔ/ becomes /o:/.
bərɛ̃ jallɛ̃ 'it happened well' bərẽ:jəllɛ̃
bərcəllɔ 'the good boy'
bəro: cəllɔ 'the good boy'

(c) When the final vowel becomes lengthened, the preceding vowel, if long, becomes short.
mənušdi:gassə 'the man is tall'
mənušdigu: assə 'the man is *tall*'
maktɛ̃ khɔ̃:y meḷṇi 'I found it nowhere'
maktɛ̃ khəyī: meḷṇi 'I found it *nowhere*'

PROCESS VII—In speech marked with greater speed, longer geminated consonants, particularly -ss- become single or short:

assəti ~ asəti ~ asti 'are'
aššilɔ̃ ~ ašilɔ̃ 'was'

CHAPTER II

MORPHOLOGY

(1) *Nouns.*

Konkani nouns may be grouped into the following three classes: (1) masculine, (2) feminine, and (3) neuter.

This classification is primarily a syntactical one, being based on concord of the nouns with adjectives and some verbal forms and their replacement by pronouns. But it is also in agreement with the classification based on the distribution of the allomorphs of the plural morpheme and the final vowel of the noun itself. Hence it is possible to decide the membership of each group on the basis of the two following criteria,

(1) The final vowel of the noun, and

(2) The particular allomorph of the plural morpheme which follows it.

The following table presents a classification of nouns arrived at mainly on these grounds :—

Class	final vowel	allomorph of the pl. morpheme
masculine	ɔ	ɛ
,,	u	ə
feminine	i	ɔ
,,	ə	ɔ
neuter	ɛ̃	ĩ
,,	ə	ə̃

Examples :

GROUP 1—*Masculine.*

	sg.		pl.
(*a*)	ki:ḍɔ	insect	ki:ḍɛ
	kɔllɔ	fox	kɔllɛ
	kayḷɔ	crow	kayḷɛ
	sə:sɔ	hare	sə: šɛ
	iŋgḷɔ	cinder	iŋgḷɛ
	kattɔ	mango pit	kattɛ
(*b*)	u:varu	flood	u:varə
	pəkšu	bird	pəkšə
	meṭṭu	step	mɛṭṭə
	ta:su	hour	ta:sə
	na:rlu	coconut	na:rlə
	ko:ṭu	coat	kɔṭə
	ke:su	hair	kɛsə

GROUP 2—*Feminine.*

(*a*)	šisəri	crocodile	šisəryɔ
	bokkəḍi	goat	bokḍyɔ
	gu:ḷi	pill	guḷyɔ
	mu:yi	ant	muyyɔ
	mi:ši	moustache	mi:šɔ
	tuḷəši	basil	tuḷəšɔ
	cõ:či	beak	concɔ
(*b*)	u:və	louse	u:vɔ
	vi:ṭə	brick	vi:ṭɔ
	ḍha:lə	shield	ḍha:lɔ
	təlva:rə	sword	təlva:rɔ
	ma:ḷə	garland	ma:ḷɔ
	su:nə	daughter-in-law	sunnɔ

GROUP 3—*Neuter.*

(*a*)	mɔṭṭɛ̃	egg	moṭṭī
	su:ṇɛ̃	dog	su:ṇī
	məḍkɛ̃	pitcher	məḍkī
	tə:ḷɛ̃	lake	tə:ḷī
	khɔrɛ̃	spade	kho:rī
	ja:ḷɛ̃	net	ja:ḷī

(b) ši:ḍə	sail	ši:ḍə̃
bɔḍə	head	bɔḍə̃:
tə:ṇə	grass	tə:ṇə̃
vi:šə	poison	vi:šə̃
vərəsə	year	vər sə̃
ča:dərə	bedsheet	čadrə̃
pensilə	pencil	pensilə̃
kəppə	cup	kəppə̃

However, this is not a classification without exceptions, as there are a few nouns in each group which cannot be brought under the scheme. These are nouns which show overlapping between the three groups. For example, certain nouns though ending in /i/ will have to be accommodated in the masculine group on syntactic grounds; and certain others, even though ending in /u/ will have to be put under the feminine or neuter group. A fairly exhaustive statement of these exceptions will be attempted later.

When followed by the plural suffix, nominal bases show different allomorphic variations. They are stated below.

(1) Nouns of the type $C_1 V_1$: $C_2 V_2$ become $C_1 V_1 C_2 C_2 V_2$ provided V_2 is /ə/ and C_2 is one of the following eight consonants p t ṭ k b n l v :—

/p/	ma:pə	measure	mappə̃
	su:pə	winnowing pan	suppə̃
/t/	su:tə	thread	suttə̃
	bhu:tə	ghost	bhuttə̃
	šɛtə	field	šɛttə̃
/ṭ/	pi:ṭə	flour	piṭṭə̃
	bɔṭə	finger	bɔ ṭṭə̃
/k/	pa:kə	wing	pakkə̃
	bu:kə	book	bukkə̃
/b/	ǰi:bə	tongue	ǰibbɔ

/n/	ra:nə	forest	rannə̄
	pa:nə	leaf	pannə̄
	su:nə	daughter-in-law	sunnɔ
/l/	ba:lə	tail	ballə̄
	mɔlə	price	mɔllə̄
	phu:lə	flower	phullə̄
	pi:lə	young one	pillə̄
/v/	su:və	needle	suvvɔ

The two short vowels /ɔ/ and /ɛ/ are included here in the long vowels.

The following exceptions may be noted :—

(a)	pa:pə	sin	pa:pə̄
	ma:pə	measure	ma:pə̄~ mappə̄
(b)	be:ṭə	island	be:ṭə̄
	bu:ṭə	shoe	bu:ṭə̄
	vi:ṭə	brick	vi:ṭə̄
(c)	ha:ḍə	bone	haḍḍə̄

When the consonant in the second syllable is not one of the eight given above, the change does not takes place.

ši:ḍə	sail	ši:ḍə̄
bi:gə	lock	bi:gə̄
mu:ḷə	root	mu:ḷə̄
tə:ṇə	grass	tə:ṇə̄
pi:sə	feather	pi:sə̄
ghə:rə	house	ghə:r
to:fə	cannon	to:fɔ
ma:ḷə	garland	ma:ḷɔ

(2) Nouns of the type $C_1 V_1 C_2 C_2 V_2 C_3 V_3$ become $C_1 V_1 C_2 C_3 V_3$ provided the final vowel is /ə/ or /i/.

ḍukkərə	pig	ḍukrə̄
čiṭṭələ	deer	čitlə̄
gaḍḍəvə	donkey	gaḍvə̄
muccəḷə̄	lid	mucḷə̄
majjərə	cat	majrə̄
kuṭṭukə	ear ornament	kuṭkə̄

bokkəḍi	goat	bokḍyɔ
čəppələ	sandal(s)	čeplə̃
vəkkədə	medicine	vəkdə̃

(3) Nouns of the type $C_1V_1NSV_2C_2V_3$ become $C_1V_1NSC_2V_3$ where N is a nasal and S a homorganic stop. The change takes place only if V_2 is /ə/ and V_3 is either /ə/ or /i/.

bəndərə	port	bəndrə̃
kaŋkəṇə	bracelet	kaŋkṇə̃
məŋkəḍə	monkey	məṇkḍə̃
randəṇi	hearth	randṇyɔ
naŋkuṭə	nail	naŋkṭə̃

The change takes place even if a noun ends in $C_1V_1NSV_2C_2V_3$.

kəliŋgəḍə	water melon	kəliŋgḍə̃

(4) Nouns of the type $C_1V_1C_2V_2C_3V_3$ become $C_1V_1C_2C_3V_3$ where C_2 is a non-stop and V_3 either /ə/ or /i/ (V_2 is always found to be /ə/).

vərəsə	year	vərsə̃
kəmaḷə	lotus	kəmḷə̃
musəḷə	pestle	musḷə̃
hərəṇə	antelope	hərṇə̃
pərəbə	festival	pərbɔ
tuḷəši	basil	tuḷšɔ
šisəri	crocodile	šisryɔ
vəṇəti	wall	vəṇtyɔ

(5) Nouns of the type $C_1V_1{:}\ C_2V_2C_3V_3$ become $C_1V_1C_2C_3V$ where V_2 is /ə/.

ba:gilə	door	baglə̃
ča:dərə	bed sheet	čadrə̃
ṭe:bələ	table	ṭeblə̃
pa:vulə	foot	pavlə̃
ta:rikhə	date	tarkhɔ
bha:vəjə	brother's wife	bhavjɔ
mɔṭərə	car	mɔtrə̃

The following exception may be noted :—

va:dəḷə	cyclone	va:dəḷə̃

(6) Nouns of the type $C_1 \tilde{V}:_1 C_2 V_2$ become $C_1 V_1 NC_2 V_2$ provided the final vowel is either /ə/ or /i/, and C_2 is a stop. (N is a nasal homorganic with C_2).

tõ:ḍə	face	toṇḍə̃
nã:kə	nose	naŋkə̃
ghã:ṭə	bell	ghəṇṭɔ
sã:gə	beans	saŋgɔ
gã:ṭi	joint	gaṇṭyɔ
cõ:či	beak	concɔ

(7) The final /i/ of a noun becomes /y/ except when preceded by a palatal consonant other than /y/.

gu:ḷi	pill	guḷyɔ
lha:yi	popped corn	lhayyɔ
ma:ḷi	storey	maḷyɔ
nhə̃:yi	river	nhəyyɔ
mu:yi	ant	muyyɔ
bokkəḍi	goat	bokḍyɔ
vəṇəti	wall	vəṇtyɔ
kura:ḍi	axe	kura:ḍyɔ

If the final /i/ is preceded by a palatal consonant, (other than y), /i/ is dropped.

bha:ji	vegetables	bha:jɔ
mi:ši	moustache	mi:šɔ
tuḷəši	basil	tuḷšɔ

(8) The following changes may also be noted :—

(a)	kəḍḍi	stick	kəḍyɔ
	həḷḷi	village	həḷyɔ
but,	ra:ti	night	rattyɔ
	bəḍḍi	stick	bəḍyɔ ~ bəḍḍyɔ
	čəḍḍi	shorts	čəḍḍyɔ

Similarly, all the other nominal bases drop their final vowel, except when followed by a zero allomorph of the plural.

ku:ḍə	room	ku:ḍə̃
asvələ	bear	asvələ̃

kəppə	cup	kəppə̃
u:və	louse	u:vɔ
təlva:rə	sword	təlva:rɔ
u:va:ru	flood	u:va:rə
ki:ḍɔ	insect	ki:ḍɛ
mɔṭṭɛ̃	egg	moṭṭī

(9) When followed by /ɛ/ or a palatal consonant, /s/ becomes /š/, /c/ becomes /č/, and /j/ becomes /ǰ/.

sə:sɔ	hare	sɔ:šɛ
pissɔ	mad man	pi:ššɛ
khi:sɔ	pocket	khi:šɛ
čəmcɔ	spoon	čəmčɛ
ka:pṇe:ccɔ	barber	ka:pṇə:ččɛ
bə:jɔ	pacoda	bə:ǰɛ

The following two instances may be noted:

	məcvɔ	big boat	məčvɛ
but,	pinjrɔ	cage	pinjrɛ

(10) When followed by a non-high vowel, /e/, or /e:/ become /ɛ/, and /o:/ becomes /ɔ/.

meṭṭu	step	mɛṭṭə
de:vu	god	dɛvə
co:ru	thief	cɔrə

The following free variation may also be noted here:

ye:ḷu	cardamon	ya:ḷə ~ yɛḷə

(11) When followed by a high vowel, /ɔ/ in closed syllable becomes /o/ and in open syllable becomes /o:/.

mɔṭṭɛ̃	egg	moṭṭī
khɔrɛ̃	spade	kho:rī

Plural suffix—

The following is a description of the allomorphs of the plural suffix:—

(1) After nouns belonging to group I (masculine), it has one of the following three allomorphs: /ə/, /ɛ/, zero.

The allomorph /ə/ occurs after nouns ending in /u/,

pəkšu	bird	pəkšə
sutaru	carpenter	sutarə
ko:ṭu	coat	ko:tə
khe:ḷu	game	khɛlə
ro:gu	disease	rɔgə

It has the allomorph /ɛ/ after nouns ending in /ɔ/.

kandɔ	onion	kandɛ
uŋṭɔ	thumb	uŋṭɛ
mavḷɔ	mother's brother	mavḷɛ
ki:ḍɔ	insect	ki:ḍɛ
kɔḷsɔ	coal	kɔḷšɛ
va:sɔ	bamboo	va:šɛ

The zero allomorph occurs after the following nouns :—

(i) ending in /i/:

ǰəŋgli	man from the forest	ǰəŋgli
ro:gi	patient	ro:gi
məntri	minister	məntri
randpi	cook	randpi
khu:ni	murderer	khu:ni
šɛtkəri	farmer	šɛtkəri
dho:bi	washerman	dho:bi
ku:li	labourer	ku:li
gavṇḍi	mason	gavṇḍi
vya:pa:ri	merchant	vya:pa:ri
bhika:ri	beggar	bhika:ri
kəsəyi	butcher	kəsəyi
ko:ḷi	fisherman	ko:ḷi
ma:ḷi	gardener	ma:ḷi
gəvḷi	milkman	gəvḷi
šimpi	tailor	šimpi
vayri	enemy	vayri

(ii) ending in /u/.

təra:ju	balance	təra:ju
sa:dhu	monk	sa:dhu

pərəšu	battle axe	pərəšu
šətru	enemy	śətru
khəḍu	chalk	khə:ḍu

(iii) ending in /a/.

rikša	rikshaw	rikša

(iv) ending in /ə/

va:rə	yard	va:rə
məylə	mile	məylə
mə:ṇə	mound	mə:ṇə

The following bases show morphophonemic changes before the suffix:

bokkoḍu	he-goat	bokkəḍə
phəttoru	stone	phəttərə

(2) The plural suffix has the allomorphs /ɔ/ or zero after nouns belonging to group II (feminine).

The allomorph /ɔ/ occurs after nouns ending in /i/ or /ə/.

bha:ǰi	vegetables	bha:ǰɔ
gu:ḷi	pill	guḷyɔ
ma:ḷə	garland	ma:ḷɔ
vi:ṭə	brick	vi:ṭɔ

It has the allomorph /ɔ/ after the noun /kəvḷiga/ also.

kəvḷiga	pot	kəvḷigɔ

It has the allomorph 'zero' after the following nouns :—

(i) ending in /u/:—

ba:ju	side	ba:ju

(ii) ending in /a/:

pərikša	examination	pərikša
si:ma	boundary	si:ma

The following bases show allomorphic variations before this suffix :—

1. khu:ḷu	heel	khuḷuvɔ
2. mhə:ši	she-buffalo	mhəyšɔ
3. bi	seed	biyyɔ

(3) After nouns belonging to the third group (neuter), the suffix has the following allomorphs: /ĩ/, /ə̃/ and 'zero'.

The allomorph /ĩ/ occurs after nouns ending in /ɛ̃/.

mə:ḍɛ̃	dead body	mə:ḍĩ
mattɛ̃	head	mattĩ
ga:ḷṇɛ̃	strainer	ga:ḷṇĩ
su:ṇɛ̃	dog	su:ṇĩ
tə:ḷɛ̃	lake	tə:ḷĩ
kɔṭgɛ̃	cowshed	koṭgĩ
lɔṇčɛ̃	pickle	loṇčĩ

The allomorph /ə̃/ occurs after nouns ending in /ə/.

gəyṇḍuḷə	earth worm	gəyṇḍuḷə̃
nã:kə	nose	naŋkə̃
vi:šə	poison	vi:šə̃
ləgnə	marriage	ləgnə̃
kəpa:ṭə	cupboard	kəpa:ṭə̃
gula:bə	rose	gula:bə̃
va:dəḷə	cyclone	va:dəḷə̃

A zero allomorph occurs after the following nouns:—

(i) ending in /u/:

suka:ṇu	rudder	suka:ṇu

(ii) ending in /ə/:

gɛṇə	span	gɛŋə
puṇyə	merit	puṇyə

The following formations belonging to this group may be noted:—

vasrũ	calf	vasrə̃
phulpã:krũ	butterfly	phulpã:krə̃
čerḍũ	child	čɛrḍvə̃
kəmbəḷgo:ru	sheep	kəmbəḷgoruvə̃
vəṭva:guḷə	bat	vəṭva:gəḷə̃

(4) It has been noted that after the following nouns, the plural suffix shows a zero allomorph. But, the exact group to which each of these nouns belongs has not been elicited.

(i) ending in /ə/:

šəhamrugə	ostrich	šəhamrugə
muŋgusə	mongoose	muŋgusə
khərgəsə	saw	khərgəsə

(ii) ending in /u/:

təṭṭu	pony	təṭṭu

(iii) ending in /i/:

gərduddi	smooth gourd	gərdudd̆i

(5) The following four nouns are found always used in the plural :—

be:ḍyɔ	hand-cuffs
pəgḍɛ	dice
buddhibəḷẽ	chess
bha:vəṇḍə̃	brothers and sisters

Case inflections—

Nominal bases are inflected for two more categories :

(i) singular oblique,

(ii) plural oblique.

Bases show similar allomorphic variations before these suffixes, as those found before the plural suffix. However, the following differences are noted:—

(1) Nouns of the type $C_1V_1C_2C_2V_2C_3V_3$ become $C_1V_1C_2C_3C_3$, even when the final vowel is /u/—

bikkuṇu	bed bug	bikṇa:
pappəḍu	papad	papḍa:

(2) Nouns of the type $C_1V_1C_2V_2$ become $C_1V_1C_2C_2V_2$ even if V_2 is /u/. Only one instance occurs in the data.

ha:tu	hand	hatta:

The following table gives the most frequent allomorphs of the singular oblique and the plural oblique morphemes.

gender group	bases ending in	singular oblique	plural oblique
masculine	u	a:	ã:
"	ɔ	ya : ~ ɛ ~ a :	yã : ~ ɛ̃ ~ ã :
feminine	i	i : ~ ye :	yã : ~ ã :
"	ə	e:	ã:
neuter	ɛ̃	ya : ~ ɛ	yã : ~ ã:
"	ə	a:	ã:

Of these allomorphs, /ya: / is in free variation with /ɛ/ and /ye: / in free variation with /i: /. Similarly, /yã: / is in free variation with /ɛ̃/. Since /y/ is dropped after a noun ending in a palatal consonant (except y), we have only the allomorph /a: / or /ã: / after such bases.

Examples:

noun		sg. obl.	pl. obl.
meṭṭu	step	mɛṭṭa:	mɛṭṭã :
de: vu	god	dɛva:	dɛvã:
co: ru	thief	cɔra:	cɔrã:
ye: ḷu	cardemon	ya: ḷa:	ya:ḷã:
cəllɔ	boy	cəllɛ ~ cəllya:	cəllɛ̃ : ~cəllyã:
sə: sɔ	hare	səša:	səšã:
bə: jɔ	pakoda	bəja :	bəǰã :
gã: ṭi	joint	gaṇṭye: ~ gaṇṭi:	gaṇṭyã:

bokkəḍi	goat	bokḍye: ~bokḍi:	bokḍyā:
həḷḷi	village	həḷye: ~həḷi:	həḷyā:
ra: ti	night	ratti: ~rattye:	rattyā:
bha:ǰi	vegetables	bha: ǰe: ~bha: ǰi	bha:ǰa:
bi	seed	biyye:	biyyā:
pərəbə	festival	pərbe:	pərbā:
ghā: ṭə	bell	ghəṇṭe:	ghəṇṭā:
ǰi:bə	tongue	ǰibbe :	ǰibbā:
ma: pə	measure	mappa:	mappā:
su: tə	thread	sutta:	suttā:
be: ṭə	island	beṭa:	beṭā:
ḍukkərə	pig	ḍukra:	ḍukrā:
bəndərə	port	bəndra:	bəndrā:
mɔṭṭɛ̃	egg	mɔṭṭɛ ~mɔṭṭya:	mɔṭṭɛ̃ ~mɔṭṭyā:
khɔrɛ̃	spade	khɔrɛ̃ ~khɔrya:	khɔrɛ̃ ~khɔryā:

Some other allomorphs of the oblique may also be noted. These occur after nouns which have a zero plural allomorph occurring after them :—

Masculine nouns:

(i) ending in /i/:

ro:gi	patient	rogya:	rogyā:
ko:ḷi	fisherman	koḷya:	koḷyā:

(ii) ending in /u/:

sa:dhu	monk	sadhu:	sadhū:
šətru	enemy	šətru:	šətrū:

(iii) ending in /a/:

rikša	rikshaw	rikša:	rikšā:

(iv) ending in /ə/:

va:rə	yard	vara:	varā:
mə:ṇə	mound	məṇa:	məṇā:

Feminine nouns:

(i) ending in /u/:			
ba:ju	side	baju:	bajũ:
(ii) ending in /a/:			
pəri:kša	examination	pərikše:	pərikšã:
si:ma	boundary	sime:	simã:

Neuter nouns:

(i) ending in /ũ/:			
vasrũ	calf	vasra:	vasrã:
(ii) təṭṭu	poney	təṭṭu:	təṭṭu:

Both the oblique forms (singular and plural) are followed by one or more of the following suffixes and/or post-positions.

Suffixes:

1.	kə	dative
2.	ri	locative$_1$
3.	tũ~ntũ	locative$_2$
4.	cɔ~či~čɛ̃	genitive$_1$
5.	lɔ~li~lɛ̃ gəlɔ~gəli~gəlɛ̃	genitive$_2$
6.	nɛ~ni	instrumental
7.	nɔ~'zero'	vocative

Of the allomorphs of the locative$_2$, /tũ/ occurs after an oblique ending in a long vowel and /ntũ/ elsewhere.

The genitive suffixes change according to the gender class of the nouns they govern. They function like adjectives belonging to group I. -l- and -gəl- are in free variation.

Among the allomorphs of the instrumental and vocative the first occurs after singular oblique and the second after plural oblique.

Examples :

(1) kə dative

sg. obl.	pl. obl.		
hatta : kə	hattã:kə	ha:tu	'hand'
manča : kə	mančã:kə	mancɔ	'cot'
cəllɛkə	cəllɛ̃ke	cəllɔ	'boy'
šətru : kə	šətrũ:kə	šətru	'enemy'
kəḍye : kə	kəḍyã:kə	kəḍḍi	'stick'
baju : kə	bajũ:kə	ba:ju	'side'

(2) ri locative$_1$

cəllɛri	cəllɛ̃ri	cəllɔ	'boy'
hatta:ri	hattã:ri	ha:tu	'hand'
vəṇti:ri	vəṇtyã:ri	vəṇəti	'wall'
jibbe:ri	jibbã:ri	ji:bə	'tongue'
maḷye:ri	maḷyã : ri	ma:ḷi	'storey'

(3) tũ~ntũ locative$_2$

varã : tũ	va : rã : tũ	va:rə	'yard'
ghaṇṭentũ	ghaṇṭantũ	ghã:ṭə	'bell'
rannantũ	rannantũ	ra:nə	'forest'

(4) cɔ~či~čɛ̃ genitive$_1$

ghəra:čɛ̃	ghərã : čɛ̃	ghə : rə	'house'
mucḷa:čɛ̃	mucḷã : čɛ̃	muccəḷə	'lid'
muḷa:čɛ̃	muḷã : čɛ̃	mu : ḷə	'root'
vəṇti : čɛ̃	vəṇtã : čɛ̃	vəṇəti	'wall'

(5) -l- ~ -gəl- genitive$_2$

cəllɛlɛ̃ ~ cəllɛgəlɛ̃	cəllɛlɛ̃	cəllɛgəlɛ̃	cəllɔ	'boy'
šətrulɛ̃ ~ šətru : gəlɛ̃	šətrũ:lɛ̃	šətrũ:gəlɛ̃,	šətru	'enemy'
maḷylɛ̃ ~ maḷya:gəlɛ̃	maḷyã:lɛ̃	malyã:gəlɛ̃	ma : ḷi	'story'

(6) nɛ ~ ni instrumental

manca : nɛ	mancã : ni	mancɔ	'cot'
cəllɛnɛ	cəllɛ̃ni	cəllɔ	'boy'
šətru:nɛ	šətrũ:ni	šətru	'enemy'

(7) zero ~ nɔ vocative

cəllya	cəllyɛnɔ	cellɔ	'boy'
kɔllya	kɔllɛnɔ	kɔllɔ	'fox'
bayle	bayla:nɔ	baylə	'woman'
suṇya	suṇya:nɔ	su:ṇɛ̃	'dog'
cəllye	cəlya: nɔ	cəlli	'girl'
ghɔḍya	ghɔḍya:nɔ	ghɔḍɔ	'horse'

Post-positions:

1. lagi 'with'
2. thanu 'from'
3. pəyki 'among'
4. khətirə 'for'
5. təggu 'below'
6. miti 'for'
7. idra:ri 'in front of'
8. mukha:ri 'in front of'
9. pəylɛ 'before'
10. məkši 'behind'
11. tha:yi 'up (to)'
12. ũ:cə 'over'
13. saŋgati 'with'
14. vəyri 'up'
15. va:ri 'like'
16. səkəṭ 'along with'
17. kaṭha:ri 'near'

(The list is not exhaustive)

The distribution of the suffixes and the post-positions :—

(1) Oblique stem followed by *one* suffix :—

obl.		**nominal form**	
majra:	'cat'	majra:kə	dat
cəllɛ	'boy'	cəllɛri	loc_1
ba:ge:	'garden'	ba:gẽ:tũ	loc_2
nəmunya:	'kind'	nəmunya: čɛ̃	gen_1
čerḍvā:	'children'	čerḍvā:lɔ	gen_2
cəllɛ	'boy'	cəllɛnɛ	instr
cəllɛ̃	'boys'	cəllɛ̃lɔ	voc

(2) Oblique stem followed by more than one suffix :—

ṭebla:	'table'	ṭebla:čeri	$gen_1 + loc_1$
gavã:	'village'	gavã:tulɛ̃	$loc_2 + gen_2$
mə·nə	'mind'	mənā:tuɛ̃	$loc_2 + gen_2$

(3) Oblique stem followed by one or more suffixes and one or more post-positions :—

jha:ḍa:	'tree'	jha:ḍa:rthanu	loc_1 + thanu
vəṇti	'wall'	vəṇtinthanu	ins. + thanu

nhə̃yītlagitha:yi	'up to the river'	loc_2 + lagi + tha:yi
nhə̃yī:rlagitha:yi	'up to the river'	loc_1 + lagi + tha:yi
kumpṇa:čerthanu	'over the fence'	$gen_1 + loc_1$ + thanu

(4) Oblique stem followed by one post-position :—

jha:ḍalagi	jha:ḍa: 'tree' 'with the tree'
ṭebla: təggu	ṭebla: 'table' 'below the table'
čerḍa: khətirə	čerḍa: 'child' 'for the child'
ghəra:idra:ri	ghəra: 'house' 'in front of the house'
ghəra: mukha:ri	ghəra: 'house' 'in front of the house'
ghəra: pəylɛ	ghəra: 'house' 'before the house'
ghəra:məkši	'behind the house'
ṭebla:ū:cə	'over the table'
čerḍa:saŋgati	'with the child'
jha: ḍa:vəyri	'up the tree'
raṇye:va:ri	'like the queen'
tyamiti	'therefore'
təḷyakaṭha:ri	'from over the tree'

(5) Oblique stem followed by more than one post-position :—

jhaḍa:lagthanu	'from the tree'
bage: lagitha: yi	'up to the garden'
jhaḍa: vəyrthanu	'from over the tree'

(6) The oblique stem is followed by a post-position which in turn is followed by a suffix (only the Genitive) :—

tugəl ra:ǰva:ḍyalagči nhə̃yi assə pəḷɛ. 'Look, there is a river near your palace'.

(2) *Pronouns.*

	sg.		pl.	
I	ha:və́	I	ammi	we
II	tu	thou	tummi	you
III				
Remote :	'that'			
M.	tɔ		tɛ	
F.	ti		tyɔ	
N	tɛ̃		tĩ	
Proximate :	'this'			
M	hɔ		hɛ	
F	hi		hyɔ	
N	hɛ̃		hĩ	

The remote and proximate pronouns can be also used as demonstrative adjectives when they show the following forms :—

	sg.	pl.	ob. sg	ob. pl.
M	tɔ	tɛ	tya~tɛ	tyã
F	ti	tyɔ	tya	tyã
N	tɛ̃	tĩ	tya~tɛ	tyã

hɔ has similar forms.

Interrogative : (Pronouns, Adjectives and Adverbs) :

ko:ṇu~ko:ṇi~kɔṇə	'who'
kɛdnə~kɛnnə	'when'
kəllɛ̃~kəslɛ̃	'what'
kəšši	'how'
khə:yĩ	'where'
ittɛ̃	'what'
khənči~khənnɛ̃~khəncɔ	'which'

There is a reflexive pronoun appəṇ 'oneself'. Other pronominal forms are :

əšši	'thus'
haŋga	'here'
thə:yĩ	'there'

The declension of the pronouns :

Pronoun	Nominative	Instrumental	Dative
I sg.	ha:və̃	ha:vɛ̃	makka
I pl.	ammi	ammi	amkã
II sg.	tũ	tu:vɛ̃	tukka
II pl.	tummi	tummi	tumkã
III sg. R. Masculine	tɔ	tannɛ	takka
III sg. R. Feminine	ti	tinnɛ	tikka
III sg. R. Neuter	tɛ̃	tannɛ	takka
III pl. R.	M tɛ F tyɔ N tĩ	tanni	taŋkã

Genitive₁	Genitive₂	Sociative
məgəl-	majjɛ̃	məllɛgi
amgil- ~amgel- ~amgəl-	amčɛ̃	amgilɛgi ~amtlɛgi
tugəl-	tujjɛ̃	tullɛgi
tugil- ~tumgel- ~tumgəl-	tumčɛ̃	tumgilɛgi ~tumtlɛgi
tagil- ~tagel- ~tagəl-	tajjɛ̃	tallɛgi
tigəl- ~tigel-	tijjɛ̃	tillɛgi
tagil- ~tagel- ~tagəl-	tajjɛ̃	tallɛgi
taŋgil- ~taŋgel- ~taŋgəl-	tančɛ̃	tantlɛgi —taŋgilɛgi

The proximate pronouns /hɔ/ etc. have similar paradigms as the remote pronoun given above.

Forms given under genitive, above are followed by the following gender suffixes: M. /ɔ/; /ɛ/. F. /i/; /yɔ/. N. /ɛ̃/; /ĩ/.

The distinction of gender found in III plural Nominative is lost elsewhere in III plural.

Pronominal bases and their allomorphic variations may be classified as follows :—

Pronouns	nom. sg.	obl. sg.	nom. pl.	obl. pl.
I	ha:vɔ̃	hã:v– ∼ma– ∼mə–	ammi	am–
II	tũ	tũ:v– ∼tu–	tummi	tum–
III R. Mas.	tɔ	tan– ∼ta	tɛ	tan– ∼taŋ–
III R. Feminine	ti	tin ∼ti–	tyɔ	tan– ∼taŋ–
III R. Neuter	tɛ̃	tan– ∼ta–	tĩ	tan– ∼taŋ–
III P. Mas.	hɔ	han– ∼ha–	hɛ	
III P. Fem.	hi	hin– ∼hi–	hyɔ	han– ∼haŋ–
III P. Neu.	hɛ̃	han– ∼ha–	hĩ	

Suffixes following these bases are as follows :—

(1) Instrumental :

/ɛ̃/∼/nɛ/∼/ni/, ∼ zero.

Of these allomorphs, the first occurs after first and second person singular pronouns, the second occurs after the third person singular pronoun, the third after the

third person plural pronoun, and the last after the first and second person plural pronouns.

(2) Dative.

/kka/ ~ /ka/.

The allomorph /ka/ occurs after a base ending in a nasal, and /kka/ elsewhere.

(3) Genitive$_1$.

/gəl/ ~ /gil/ ~ /gel/

All the three allomorphs are in free variation, after all plural pronouns, and after the third masculine and neuter singular pronouns. After third person feminine singular, there is free variation between /gəl/ and /gel/ only. After I and II person singular, only the allomorph /gəl/ occurs.

This suffix is followed by one of the following adjectival endings belonging to group I.

	sg.	pl.
M	ɔ	ɛ
F	i	yɔ
N	ɛ̃	ĩ

Example:

M	məgəlɔ	məgəlɛ
F	məgəli	məgəlyɔ
N	məgəlɛ̃	məgəlĩ

It may also be followed by /ya/ 'to'

məgəlya 'to my'

tagəlya ~ tagilya ~ tagelya 'to his'

(4) Genitive$_2$

/ǰǰɛ̃/ ~ /čɛ̃/.

The first allomorph occurs after bases ending in a vowel, and the second after those ending in a nasal. When followed by a post-position or a suffix, (*a*) if it begins with a consonant, (i) /ǰǰɛ̃/ becomes /ǰ/ and (ii) /čɛ̃/ becomes /č/, and (*b*) if it begins with a vowel, both the above allomorphs lose their final vowel.

The genitive₂ form is followed by the following suffixes :—

(a) /ã:tũ/ 'in'

majjã:tũ 'in me'
tančã:tũ 'in them'

(b) /a:nɛ/ 'by'

məjja:nɛ 'by me'
amča:nɛ 'by us'

It is followed by the following post-positions also :—

(a) khətirə 'for'

məjkhətirə 'for my sake'; 'for me'
tančkhətirə 'for them'

(b) miti 'due to' or occasionally, 'by'.

məjmiti 'due to me', 'by me'
tumčmiti 'due to you' (pl.)

(5) Sociative.

/llɛgi/ ~ /gilɛgi/ ~ /tlɛgi/

The first allomorph occurs after monosyllabic bases ending in a vowel and the second and the third are in free variation, occurring after bases ending in a nasal.

This form may be followed by the post-position /thanu/ 'from' before which (1) it drops its final vowel/i/, and also, (2) it freely drops its penultimate consonant /g/.

məllɛthanu — məllɛgthanu 'from me'
tumtlɛthanu — tumtlɛgthanu 'from you (pl.)'

The genitive₂ suffix has a slight sense of contempt and thus it is distinguished from the genitive₁ suffix in usage.

A single form /tã:tũ/ consisting of the locative suffix has been noted in the data.

(3) *Adjectives*

Koṅkaṇī adjectives fall into the following three groups :—

I. Adjectives showing a two-fold distinction of number, and a three-fold distinction of gender in both singular and plural.

gɔmṭ— ' charming '

	sg.	pl.
M	gɔmṭɔ	gɔmṭɛ
F	gomṭi	gomṭyɔ
N	gɔmṭɛ̃	gomṭī

The following are a few examples :—

kuḷḷɔ	'dwarf'	pissɔ	'mad'
kurḍɔ	'blind'	nagḍɔ	'naked'
hasrɔ	'smiling'	šɛḷɛ̃	'stale'
əslɛ̃	'such'	gomṭɛ̃	'charming'
vaŋkḍɛ̃	'curved'	cəpṭɛ̃	'flat'
guḍḍɛ̃	'low'	thɔḍɛ̃	'little'
vəllɛ̃	'wet'	sukkilɛ̃	'dry'
kuššilɛ̃	'rotten'	tajɛ̃	'fresh'
bə:rɛ̃	'good'	səgḷɛ̃	'all'
ni:ḷɔ	'blue'	dhə̃::vɔ	'white'
jambḷɔ	'violet'	bhitrɔ	'timid'

II. Adjectives showing a two-fold distinction of number, and a three-fold distinction of gender in singular only.

ho:ḍu 'big'

	sg.	pl.
M	ho:ḍu	hɔḍḍə
F	ho:ḍi	hɔḍḍə
N	hɔḍə	hɔḍḍə

The following examples may be noted :—

sa: nu	'young'	səpuru	'lean'
cu: pə	'sharp'	hu: nə	'hot'
da: ṭə	'thick'	ja:ḍə	'thick'
jᵊ:ḍə	'heavy'	cã: gə	'beautiful'
di:gə	'long'	rũ:də	'broad'
niṭhə	'straight'	vayṭə	'bad'
budvəntə	'clever'	tho:ru	'fat'
dɛḍə	'one and a half'	e:kɔ̃	'one'
ti:kə	'hot (taste)'	gɔḍə	'sweet'
lã: bə	'long'	uruṭə	'round'

III. Adjectives showing no distinction of number or gender :—

ending in /u/:

	bho:rnu	'full'	bɔḍḍu	'blunt'
	səjjənu	'honest'	mə: vu	'soft'
	dəya:ḷu	'kind'	kə: ḍu	'bitter'
	təggu	'low'		
/i/	aḷši	'lazy'	kha:li	'empty'
	uda:ri	'open'	gəṭṭi	'strong'
	upyo: gi	'useful'	khərkhəri	'rough'
	cəvkoni	'square'	lo:bhi	'greedy'
	ra:nṭi	'wild'	laggi	'near'
	gha:ṇi	'dirty'	gula:bi	'rosy'
/ə/	ji: vəntə	'alive'	nəvinə	'new'
	thəṇḍə	'cold'	bəndə	'shut'
	səvrəgə	'cheap'	mharəgə	'costly'
	pəttələ	'thin'	həgurə	'light'
	həgu: rə	'slow'	kəṭhiṇə	'difficult'
	nə:yə	'smooth'	ũ: cə	'high'
	yettərə	'high'	pɔkkəḷə	'hollow'
	golə	'round'	sərə: ḷə	'straight'
	təya: rə	'ready'	huša:rə	'clever'
	səru:tə	'straight'	pa:ḍə	'bad'
	kuru: pə	'ugly'	kənǰu: sə	'miserly'
	gəri: bə	'poor'	avkhəḷə	'naughty'
	bhəyəŋkərə	'terrible'	məstə	'much'
	khəntə	'deep'	utthəḷə	'shallow'
	kho:lə	'deep'	kru: rə	'cruel'

There are altogether 124 adjectives in the data, of which 47 belong to the first group, 23 to the second and rest to the third. Among the adjectives belonging to the last group, 34 end in the vowel /ə/, 13 in the vowel /i/, and 7 in the vowel /u/.

It may also be noted here, that all numerals except / dɛḍə / 'one and a half' and /e:kə/ 'one' belong to group III.

The gender-number suffixes occurring after the adjectives may be tabulated as follows :—

Gender-number suffixes occurring after adjectives of group I.

	sg.	pl.
M	ɔ	ɛ
F	i	yɔ
N	ɛ̃	ĩ

After adjectives of group II.

	sg.	pl.
M	u	ə
F	i	
N	ə	

It may be possible to consider the suffixes occurring in the first column as purely gender suffixes and /ə/ as denoting plural.

Adjectives belonging to group III are not inflected either for number or gender.

The following variations are found to occur in the adjective bases when followed by the gender-number suffixes :

For the sake of a simpler analysis, the form occurring before a feminine singular suffix is considered as the basic form of a given adjective.

(1) When followed by the masculine singular /ɔ/, neuter singular /ɛ̃/, masculine plural /ɛ/ or feminine plural /yɔ/ of group I, or by the neuter /ə/ or plural

/ə/, of group II, the following variations occur in the base. This means that the higher vowels occur before the high vowels i and u, while the lower ones occur before mid vowels like ɔ, ɛ̃ and ə.

(*a*) the vowel /o:/ or /e:/ of the last syllable becomes /ɔ/ or /ɛ/ respectively.

GROUP I:

		sg.	pl.	
(i)	M	thɔḍɔ	thɔḍɛ	'little'
	F	tho:ḍi	thɔḍyɔ	
	N	thɔḍɛ̃	tho:ḍī	
(ii)	N	šɛḷɛ̃	še:ḷī	'stale'

GROUP II:

(i)	M	ho:ḍu		'big'
	F	ho:ḍi	hɔḍḍə	
	N	hɔḍə		
(ii)	M	de:ḍu		'one and a half'
	F	de:ḍi	dɛḍə	
	N	dɛḍ		

(*b*) /o/ becomes /ɔ/ and /e/ becomes /ɛ/, provided they occur in the last syllable. (Examples are found in group I only).

(i)	M	mɔnnɔ	mɔnn ɛ	'dumb'
	F	monni	mɔnnyɔ	
	N	mɔnnɛ̃	monnī	
(ii)	M	kɛppɔ	kɛppɛ	'deaf'
	F	keppi	kɛppyɔ	
	N	kɛppɛ̃	keppī	

(2) When followed by the masculine singular suffix of group I, the following changes take place.

(*a*) final /š/ of the base become /s/.

	sg.	pl.	
M	pissɔ	piššɛ	'mad'
F	pišši	piššɔ	
N	piššɛ̃	piššī	

(b) final /č/ becomes /c/

M	pri:ticɔ	pri:tičɛ̃
F	pri:tiči	pri:tičɔ
N	pri:tičɛ̃	pri:tičĩ

(c) final /ǰ/ becomes /j/.

M	ta:ǰɔ	ta:ǰɛ
F	ta:ǰi	ta:ǰɔ
N	ta:ǰɛ̃	ta:ǰĩ

(3) Before the plural /ə/ of group II, /sa:n/ 'small' becomes /sann/ and /hɔḍ/ 'big' becomes/hɔḍḍ/.

N	sa:nə	sannə	'small'
N	hɔḍə	hɔḍḍə	'big'

When an adjective governs an oblique noun, it also takes an oblique suffix. However, there is no distinction of number or gender in an oblique form of the adjective.

The oblique suffixes are as follows :—

After adjectives of group I	/ya: — e:/
After adjectives of group II	/ə/
After adjectives of group III	zero.

/ya:/ and /e:/ are in free variation, /e:/ usually occurring in a more rapid speech.

gomṭe: cəlyã:kə	'to the charming girls'
gomṭe: čerḍa:kə	'to the charming child'
gomṭe: cəllɛri	'on the beautiful boy'
hɔḍḍə mənuša:kə	'to the big man'
sannə ṭebla:ri	'on the small table'
pačvi pənna:čĩ	'of the green leaf'

(4) *Numerals*

The basic numeral morphemes are given below :—

1/4	pa:və	1/2	ərdə
3/4	pa:vṇə	1 1/4	səvvəyi
1 1/2	dɛḍe	2 1/2	aḍḍecə
1	e:kə	4	ča:ri
2	do:ni	5	pã:cə
3	ti:ni	6	sə

7	sa:tə		20	vi:sə
8	a:ṭə		30	ti:sə
9	nəvvə	ṇəvvə	40	ča:ḷisə
10	dha		50	pənna:sə
11	ikra		60	sa:ṭhə ~ sa:ṭhi
12	ba:ra		70	səttəre ~ səttəri
13	tera		80	ə̃yši
14	cəvda		90	ṇəvvədə ~ nəvvədə
15	pəndra		100	šəmbhəri ~ šəmbərə
16	sɔḷa			
17	sətra			
18	əṭhra ~ ə̃ṭra			
19	ekoṇisə			

Two of these, /deḍə/ '1, 1/2' and /e:kə/ 'one' show distinction of gender and number. Both of them belong to the II group of adjectives described above.

	sg.	pl.
M	de:ḍu	dɛḍə
F	de:ḍi	
N	dɛḍə	

Numerals from 'one' to 'ten' may be considered as single morphemes and the rest may be analysed as follows :—

'eleven' to 'eighteen' consist of morphemes 'one' to 'eight' respectively, each followed by the morpheme /ra/ 'teens'. /ra/ has the allomorph /da/ after /cəv/ 'four'; and /ḷa/ after /sɔ/ 'six'.

The allomorphs of the numeral morphemes from 'one' to 'eight' occurring before this suffix are clear from the list given above.

The numeral denoting 'nineteen' may be analysed as consisting of the morpheme /e:k/ 'one' followed by /oṇ/ 'minus' /i/ 'two', and /sə/ 'decade', together meaning 'twenty minus one'.

The decades from 'twenty' onwards may be analysed as consisting of the morpheme 'two' to 'nine' each being followed by the morpheme /sə/ 'decade', /sə/ has the allomorph /ə/ ~ /i/ after morphemes 'six' and 'seven' /ši/ after morpheme 'eight' and /ḍə/ after morpheme 'nine'.

(5) *Verbs*

There are altogether 171 verbal roots in the data, of which 81 are of the type (C)V:CV (38 ending in the vowel /ə/ and the rest in /i/). There are seven monosyllabic roots and 25 of the type CV:CV (18 of these have a stop (or affricate) as the second consonant and the rest have the semivowel /v/). Only 11 roots have the syllabic structure CV:CCV, the first consonant of the cluster in each root being a non-stop. 8 roots have the syllabic pattern CVCCVCV and 12 are of the type CVCVCV. 15 roots occur with the transitive suffix /əyi/ only. The remaining roots of various other shapes number 12. The roots are given in the form of Imp. 2 p. sg.

Examples:

(1)	rə:ḍə	'cry'	ra:bə	'live'
	gi:ḷə	'swallow'	mɛḷə	'get'
	bu:ḍə	'drown'	phi:rə	'wander'
	lo:ḷə	'roll'	vi:kə	'sell'
(2)	so:ḍi	'release'	va:ḍi	'serve' (food)
	la:ši	'burn'	ga:ḷi	'filter'
	khə:ṇi	'dig'	po:ši	'tame'
	so:di	'seek'	vi:ṇi	'weave'
(3)	nha	'bathe'	kha	'eat'
	di	'give'	pi	'drink'
	ghɛ	'take'	yɔ	'come'
	ja	'become'		
(4)	šī:kə	'sneeze'	lā:bə	'hang'
	bhɔ̃kə	'bark'	kā:ti	'carve'
	vā:či	'survive'		
(5)	gū:və	'turn'	pā:və	'reach'
	dɛ̃və	'climb down'	pɔ̃və	'swim'

(6)	kə:rgə	'dissolve'	cə:mkə	'walk'
	pə:rvə	'groan'	a:ykə	'hear'
	khə:rpi	'scratch'	mə:sti	'trample'
(7)	dəvvəri	'keep'	naŋgəri	'plough'
	assuḍi	'winnow'	ukkəḷi	'lift'
(8)	visəri	'forget'		
(9)	appəyi	'call'	peṭəyi	'send'
	cukkəyi	'avoid'	timbəyi	'soak'
(10)	vica:ri	'ask'	niddɛ	'sleep'
	uṭṭa	'rise'		

It is found that the two vowels /ɛ/ and /ɔ/ morphonemically function like long vowels when occurring in medial open syllables and hence, roots containing such occurrences are grouped with those containing long vowels in the above classification.

The facts supplied above are meant for a more clear understanding of the following morphophonemic variations, which are connected with the verbal system of this dialect. These variations take place only when the roots are followed by one of the various suffixes described in the latter part of this section.

The following is a list of some of the variations of a more general nature :—

(1) When followed by a suffix, roots drop their final vowel.

dəvvəri	'keep'	dəvvərtã	'I keep'
va:ḍə	'grow'	vaḍḷã	'I grew'
u:ḍə	'jump'	uḍtã	'I jump'
də:ḷi	'grind'	dəḷčɛ̃	'to grind'

Monosyllabic roots and roots of the type CV:CCV or CVCCV, however, do not show this variation.

kha	'eat'	khattã	'I eat'
kə:rgə	'dissolve'	kərgə:ta	'It dissolves'
niddɛ	'sleep'	niḍḍəlɔ̃	'I slept'

(2) roots of the type (C)V:CV become (C)VC :—

ha:sə	'laugh'	hastā	'I laugh'
ra:bə	'live'	rabtā	'I live'
co:ri	'steal'	cɔrta	'he steals'
gha:li	'put'	ghallɛ̃	'I put'
u:ḍə	'jump'	uḍtā	'I jump'

(3) roots of the type CV˜:SV become CVNS (where S is a stop, and N a homorganic nasal):—

šī:kə	'sneeze'	šiŋka	'he sneezes'
lã:bə	'hang'	lambta	'he hangs'
thū:ṭə	'break'	thuṇṭka	'should break'
bã:di	'tie'	bandlɔ	'(he) tied'
vã:či	'survive'	vančlā	'I have survived'

The change takes place even if V: is /ɛ̃/or/ɔ̃/:—

bhɔ̃kə	'bark'	bhɔŋkta	'it barks'

(4) roots of the type CV˜:CV become CV˜CV if the consonant following the nasalized vowel is the semi-vowel /v/:—

ghū:ə	'turn'	ghūtā	'I turn'
pã:və	'reach'	pãvlɔ	'he reached'
vhã:və	'flow'	vhãvta	'it flows'

(5) roots of the type (C)V:CCV become (C)VCCV :—

cə:mkə	'walk'	cəmkə:ta	'he walks'
a:ykə	'hear'	aykə:lɔ̃	'(I) heard'
khə:rpi	'scratch'	khərpi:lɛ̃	'(he) scratched'

(6) In a disyllabic root, the following changes take place:—

(a) (i) /e:/ of the first syllable becomes /ɛ/

(ii) /o:/ of the first syllable becomes /ɔ/.

bhe:ti	'break'	bhɛttā	'I break'
co:ri	'steal'	cɔrlya	'(he) has stolen'

This change does not take place if the suffix contains the vowel /i/:—

bhettilɛ̃	'I had broken'
corlilɛ̃	'I had stolen'

The following exceptions may be noted:—

cɔrčɛ̃	'to steal"
cɔrka	'should steal'

(*b*) (i) /š/ of the second syllable becomes /s/.
(ii) /č/ of the second syllable becomes /c/.

la:ši	'burn'	laska	'should burn'
vã:či	'survive'	vanclã	'I have survived'

The change does not take place if the following suffix contains the vowel /i/ or begins with the consonant /č/ :—

laščɛ̃	'to burn'
laššilɛ̃	'it had burnt'
vančilɔ̃	'I had survived'

(*c*) (i) /ɔ/ of the first syllable becomes /o/,
(ii) /ɛ/ of the first syllable becomes /e/,
(iii) /s/ of the first syllable becomes /š/,
(iv) /c/ of the first syllable becomes /č/,
(v) /j/ of the first syllable becomes /ǰ/,

provided the root is followed by a suffix containing the vowel /i/ or a palatal (or velar in the case of i and ii) consonant:—

mɛḷə	'meet'	meḷḷilɔ̃	'I had met'
		meḷčɛ̃	'to meet'
		meḷka	'should meet'
pɔ̃və	'swim'	põvilɔ̃	'I had swum'
		põvčɛ̃	'to swim'
		põvka	'should swim'
ha:sə	'laugh'	hašilɔ̃	'I had laughed'
		haščɛ̃	'to laugh'
və:cə	'go'	vəččɛ̃	'to go'
la:jə	'blush'	laǰǰilɔ	'he blushed'
		laččɛ̃	'to blush'

(8) The consonants /ḍ/ or /ṇ/ become /ḷ/ when preceded by the vowel /ə:/ or /a:/ and followed by the past or pluperfect suffixes.

ha:ḍi	'bring'	haḷḷɛ̃	'I brought'
khə:ṇi	'dig'	khəḷḷɛ̃	'I dug'
pə:ḍə	'fall'	peḷḷɔ̃	'I fell'
rə:ḍə	'cry'	rəḷḷã	'I have cried'
		pəḷḷilɔ̃	'I had fallen'

Exception: the root /va:ḍə/ 'grow' does not show this variation.

vəḍḷɔ̃	'I grew'	vəḍḍilɔ̃	'I had grown'

(9) The vowel /ə:/ occurring in the first syllable of a root of the type (C)V:CV freely becomes /o/ when followed by a suffix beginning with a palatal or velar consonant, provided the consonant in the second syllable of the root is /r/, /ḷ/ or /ḍ/. (The variation, however, is not free in the case of the root /kə:ri/ 'do').

də:ḷi	'grind'	doḷčɛ̃ ~ dəḷčɛ̃	'to grind'
pə:ḍə	'fall'	poḍčɛ̃ ~ pəḍčɛ̃	'to fall'
sə:rə	'move'	sorčɛ̃ ~ sərčɛ̃	'to move'
rə:ḍə	'cry'	roḍčɛ̃ ~ rəḍčɛ̃	'to cry'
		roḍka ~ rəḍka	'should cry'
sə:rə	'move'	sorka ~ sərka	'should move'
but, kə:ri	'do'	korka	'should do'
		korčɛ̃	'to do'

(10) The following sound changes may also be noted:

(*a*) (i) /tč/ becomes /čč/

bhe:ti 'break' bheččɛ̃ 'to break'

(ii) /ǰč/ becomes /čč/

bha:ǰi 'fry' bhaččɛ̃ 'to fry'

(iii) /cč/ becomes /čč/

və:cə 'go' vəččɛ̃ 'to go'

(iv) /jč/ becomes /čč/.

la:jə 'blush' laččɛ̃ 'to blush'

(v) /gk/ becomes /kk/.

ma:gə 'beg' makka 'should beg'

(vi) /jt/ freely becomes /tt/: bhajtã ~ bhattã bha:ǰi—'fry'

(b) (i) /ntč/ becomes /nč/.

kã:ti 'carve' kančɛ̃ 'to carve'

(ii) /nčč/ becomes /nč/.

vã:či 'survive' vančɛ̃ 'to survive'

Transitive—intranstive.—The verbal roots may be further divided into transitive and intransitive on the

basis of the forms they provide in the past tense. About 50 per cent. of the roots occurring in the data are found to be intransitive.

It may also be noted here that most of the /ə/ ending roots are intransitive, and most of the /i/ ending roots are transitive.

Some of the intransitive roots are found to be transformed into transitive by the addition of the suffix /əyi/.

kə:rgə	'melt'	kərgəyi	'dissolve'
lã:bə	'hang'	lambəyi	'suspend'
nha:ṇi	'bathe'	nha:ṇəyi	'give bath'

Causatives are formed in two ways in the language: (1) by adding the suffix /əyi/ to a transitive root, and (2) by syntactic constructions.

(1)	gha:li	'put'	ghalləyi	'cs to put'
	ghɛ	'take'	ghe:vəyi	'cs. to take'
	pi	'drink'	pi:vəyi	'cs. to drink'
(2)	bəysə	'sit'	bəska:rəyi	'cs. to sit'
	niddɛ	'sleep'	nidka:rəyi	'cs to sleep'
	uṭṭa	'stand up'	uṭka:rəyi	'cs. to stand'

In a few cases it is formed by adding the suffix /ḍa:yi/ also.

bhõ:ṿə	'wander'	bhõvḍa:yi	'cs. to wander'
dhã:və	'run'	dhãvḍa:yi	'cs. to run'
		bhisḍa:yi	'frighten'

SAMPLE PARADIGM.

Intransitive niddɛ 'to sleep'

1. *Present*:—

	sg.	pl.
I	niddətã	niddətati
II	niddəta	niddətati
III	niddəta	niddətati

2. *Past*:—

I.	M	niddəlɔ̃	niddəlɛ
	F	niddəlī	niddəlī
II.	M	niddəlɔ	niddəlɛ
	F	niddəli	niddəlī
III.	M	niddəlɔ	niddəlɛ
	F	niddəli	niddəlyɔ
	N	niddəlɛ̃	niddəlī

3. *Habitual Past*:—

I.	M	niddətalɔ̃	niddətalɛ
	F	niddətalī	niddətalī
II.	M	niddətalɔ	niddətalɛ
	F	niddətali	niddətalī
III.	M	niddətalɔ	niddətalɛ
	F	niddətali	niddətalyɔ
	N	niddətalɛ̃	niddətalī

4. *Perfect*:—

I.	M	niddəlā	niddəlɛti
	F	niddəlyā	niddəlyāti
II.	M	niddəlɛ	niddəlɛti
	F	niddəlya	niddəlyāti
III.	M	niddəla	niddəlɛti
	F	niddəlya	niddəlyati
	N	niddəlyā	niddəlyāti

5. *Pluperfect*:—

		sg.	pl.
I.	M	niddəlilɔ̃~lelɔ̃~ləlɔ̃	niddəlilɛ
	F	niddəlilī~lelɔ̃~ləlɔ̃	niddəlilī
II.	M	niddəlilɔ	niddəlilɛ
	F	niddəlili	niddəlilī
III.	M	niddəlilɔ	niddəlilɛ
	F	niddəlili	niddəlilyɔ
	N	niddəlilɛ̃	niddəlilī

6. *Future*:—

I.	M	niddətəlɔ̃	niddətəlɛ
	F	niddətəlī	niddətəlī
II.	M	niddətəlɔ	niddətəlɛ
	F	niddətəli	niddətəlī
III.	M	niddətəlɔ	niddətəlɛ
	F	niddətəli	niddətəlyɔ
	N	niddətəlɛ̃	niddətəlī

7. *Subjunctive*:—

I	niddənə	
II	niddəši	
III	niddədə	niddətidə

8. *Negative*:—

Present:	niddəna	niddənati
Past:	niddəni	niddəniti
Future:	niddəšna	niddəšnati

9. *Potential*:—
niddoyedə

10. *Assertive gerundive*:—
niddõvka

11. *Negative gerundive*:—
niddonəyɛ

12. *Imperative*:—

II	niddɛ	niddəyatı

13. *Concessive*:—

	sg.	pl.
I	niddõvũ	
III	niddovɔ	niddovoti

14. *Infinitive of purpose*:—
vikku:kə

15. *Conditional*:—
niddəlɛri

16. *Gerund*:—
niddonu

17. *Adverb of concomitant action*:—
niddətəna

Transitive: ka:pi 'to cut'

Present:— same as intransitive.

Past:—	sg.	pl.
M	kaplɔ	kaplɛ
F	kapli	kaplyɔ
N	kaplɛ̃	kaplī

Habitual past:—same as intransitive.

Perfect:—		
M	kapla	kaplyāti ~ kaplɛti
F	kaplya	kaplyati ~ kaplɛti
N	kaplyã	kaplyãti ~ kaplɛ̃ti

Pluperfect:—		
M	kappilɔ	kappilɛ
F	kappili	kappilyɔ
N	kappilɛ̃	kappilī

Future:— same as intransitive.

Other forms same as intransitive.

There are certain verbs like /appaḷi/ 'touch' which function both as a transitive and an intransitive verb.

tannɛ makka appaḷḷɛ̃	'he touched me'
tɔ makka appaḷḷɔ	'he touched me'
ha:vɛ̃ takka appaḷḷɛ̃	'I touched it'
ha:və́ takka appaḷḷɔ̃	'I touched it'

root assə 'to be'

Present:—

	sg.	pl.
I, II, III	assə	assəti

Present habitual:—

I	astã	astati
II	asta	astati
III	asta	astati

Habitual past:—		
I M	astalɔ̃ etc.	astalɛ etc.
Pluperfect:—		
I M	aššilɔ̃ etc.	aššilɛ etc.
Future:—	astəlɔ̃ etc.	astəlɛ
Subjunctive:—	assənə	......
	assəši	......
	assədə	assətidə
Concessive:—	assɔ	assoti
Prospective:—	aššedə	
Gerundive:—	aska	
Gerund:—	assunu	
Conditional:—	aslɛri	
Adverb of concomitant action:—	astəna	
Negative:		
present:—		assəna
habitual past:—	našilɔ̃ (etc.) assunəyɛ	našilɛ (pl)

Verbal derivative adjective of obligation :

aščɛ̃

Analysis :

In the following analysis, the second person singular imperative form is considered as the basic form of a root.

Present:

After separating the base /niddə/ 'sleep' from the forms occurring in the present paradigm, we have the following residue to be considered :

	sg.	pl.
I	tã	tati
II, III	ta	

/ta/ can be considered as the suffix denoting present tense, /~/ denoting first person singular, and /ti/ plural.

The following are a few examples :

ča : bə	'bite'	čabtã	'I bite'
dha : və̃	'run'	dhavtã	
phi:rə	'turn'	phirtã	
bu:ḍə	'sink'	buḍtã	
gi:ḷə	'swallow'	giḷtã	
ra:bə	'stand'	rabtã	
ka:pi	'cut'	kaptã	
la:ši	'to burn'	lastã	
ha:ḍi	'bring'	haḍtã	
šī : kə	'sneeze'	šiŋktã	
khərpi	'scratch'	khərpi:tã	
timbəyi	'soak'	timbəytã	
vica : ri	'ask'	vicartã	

The following roots show morphophonemic variation before this suffix :—

		root		allomorph
(a)	1.	niddɛ	'sleep'	niddə
	2.	pə:ḷɛ	'see'	pəḷəy
	3.	uṭṭa	'rise'	uṭṭay
	4.	ra:bə	'stand'	ubrə:
	5.	bəysə	'sit'	bəs
	6.	ja:gevə	'wake'	ja: ge
(b)	1.	assə	'to be'	as
	2.	yɔ	'come'	ya
	3.	və:cə	'go'	vat
	4.	vã:či	'survive'	van

It may be noted here, that the roots listed under group (*a*) above show the same set of allomorphs before other verbal suffixes also.

The present suffix has the allomorph /tta/ after monosyllabic roots :

ghɛ	'take'	ghɛttã	'I take'
pi	'drink'	pitta	'he drinks'

Past:-

In the past paradigm given above, the following residue is found to occur :—

		sg.	pl.
I.	M	lɔ̃	lɛ
	F	lĩ	lĩ
II.	M	lɔ	lɛ
	F	li	lĩ
III.	M	lɔ	lɛ
	F	li	lyɔ
	N	lɛ̃	lĩ

/l/ may be considered as the past suffix.

The phonemes occurring after /l/ denote three grammatical categories: (1) gender, (2) number, and (3) person. We may analyse each one of them as representing a separate morpheme, representing the complex grammatical feature (gender-number-person) and thus come to a total of 14 morphemes. We may decrease the number by having three morphemes of person, three of gender and one for the plural number (which brings it down to 7). But, such an analysis will require a lot of zero allomorphs (at least 14). Or we can posit cumuls only in places where it is necessary, making morphemic cuts wherever it is possible. This of course will avoid both the defects mentioned above, but will result in a less systematic arrangement of the morphemic elements. The following is an attempt made in that direction :

/ɔ/ is masculine singular suffix, and /ɛ/ masculine plural. Nasalization occurring with /ɔ/ denotes first person.

/i/ is the feminine suffix, and the nasalization denotes first person or second person plural while occurring with it. In third plural it has the allomorph /yɔ/.

Neuter is /ɛ̃/ in singular, /ĩ/ in plural.

The following are a few examples :—

cə: ḍə	'climb'	cəḷḷɔ̃	'I climbed'
rə:ḍə	'cry'	rəḷḷɔ̃	
bu:ḍə	'sink'	buḍḷɔ̃	
ra:bə	'to live'	rablɔ	'he lived'
pã:və	'reach'	pãvlɔ̃	
pu:ri	'bury'	purlɛ̃	'it burried'
bha:ǰi	'fry'	bhajlɛ̃	'it fried'
gha:li	'put'	ghallɛ̃	'it put'
cə:mkə	'walk'	cəmkə:lɔ̃	
timbəyi	'to soak'	timbɔylɛ̃	
visəri	'forget'	visərlɔ̃	

The following roots show allomorphic variations before this suffix :—

	root		**allomorph**
1.	kə:ri	'do'	kɛl
2.	və: cə	'go'	vəcge
3.	yɔ	'come'	ay
4.	ghɛ	'take'	ghɛt

It has the allomorph /ll/ after all monosyllabic roots except 3 and 4 listed above.

pi	'drink'	pillɔ̃	'I drank'
ja	'happen'	jallɛ̃	'it happened'

It has the allomorph /ḷ/ after roots having a retroflex consonant in the final syllable.

u:ḍə	'jump'	uḍḷɔ̃	'I jumped'
thũ:ṭə	'break'	thunṭḷɛ̃	'it broke'
gi:ḷə	'swallow'	giḷḷɛ̃	'I swallowed'

The root /assə/ 'be' does not show any form in the past tense.

Habitual past is formed by adding the present suffix to the verbal base, to which the past suffix and the number-person-gender suffixes are added. The distribution of the allomorphs of the verbal roots is identical with that found in the case of the present paradigm, while, the distribution of the gender-number-person suffixes is identical with that found in the past tense.

The following are a few examples :—

ubrə:talɔ̃	'I used to stand'
pəḷəytalɛ	'they used to see'
kərtalɛ	'they used to do'
pittalɔ	'he used to drink'
aykə:talɛ	'they used to hear'
pəḍtalɛ	'they used to fall'

Perfect :

In the perfect paradigm, if the base form is removed we obtain the following residue :—

	sg.	pl.
I. M	lã	lɛti
F	lyã	lyã:ti
II. M	la	lɛti
F	lya	lyã:ti
III. M	la	lɛti
F	lya	lya:ti
N	lyã	lyã:ti

Here, /l/ may be considered as the past suffix, and /ti/ plural. /a/ is perfect with the allomorphs /a:/ ∼ /ɛ/ in plural. /∼/ is first person singular, and /y/ occurring before the perfect suffix is feminine, having the allomorph /y˜/ in first singular and first and second plural. /y≃ / is neuter.

The following are a few examples :—

sə:və	'curse'	səvlã	'I have cursed'
sə:rə	'move'	sərlã	'I have moved'
ta:ši	'scrape'	taslyã	
bha:ǰi	'fry'	bhajlyã	
gha:ṭi	'churn'	ghaṭḷyã	
la:ši	'burn'	laslyã	
pɔ̃və	'swim'	pɔ̃vlyã	
thũ:kə	'spit'	thuŋklã	
nha	'bathe'	nhallã	
cə:mkə	'walk'	cəmkə:lã	
ukkəḷi	'lift'	ukkəḷḷyã	
timbəyi	'soak'	timbəylya	

Pluperfect.

The forms may be analysed as consisting of the base, followed by the pluperfect suffix /li/ which is further followed by the past suffix and the gender, number, and person suffixes. The distribution of the person-gender-number suffixes and their allomorphs is the same as that found in the past tense.

The following roots show allomorphic variations before this suffix.

	root		allomorph
1.	assə	'be'	ašš
2.	ghę	'take'	ghett
3.	kə:ri	'do'	kel
4.	vica:ri	'ask'	vicar
5.	yɔ	'come'	ay
6.	aṣsuḍi	'winnow'	assuḷ
7.	appəḍi	'touch'	appəḷ

The pluperfect suffix has the allomorph /i/ after roots of the type (C)V:CV except when the consonant in the second syllable of the root is /r/.

Before this suffix /i/, the consonant of the second syllable of a root gets geminated.

bhe:ti	'break'	bhettilɛ̃	'it had broken'
ka:pi	'cut'	kappilɛ̃	'I had cut (it)'
phə: sə	'to be cheated'	phəššilɛ̃	'I had got cheated'
la : jə	'blush'	laǰǰilɔ	'he had blushed'

The root /ha:sə/ 'laugh', is an exception :—

ha:sə	'laugh'	hašilɛ̃	'I had laughed'

The suffix has the allomorph /i/ after the following roots also :—

1. uṭṭa 'rise'
2. bəysə 'sit'
3. pə:ḷɛ 'look'
4. assə 'be'
5. ghɛ 'take'
6. appəḍi 'touch'
7. assuḍi 'winnow'

Variations shown by these roots have already been noted.

It has the allomorph /i/ after roots of the type (C)V:CV also.

bhɔ̃kə	'bark'	bhoŋkilɛ̃	'it had barked'
thũ:kə	'spit'	thuŋkilɔ	'he had spat'

If the consonant of the second syllable of these roots is the semivowel /v/, the first vowel of the roots becomes short and denasalized.

dɛ̃və	'climb down'	devilɔ̃	'I had climbed down'
pã:və	'reach'	pavilɔ	'he had reached'

It has a zero allomorph after trisyllabic roots ending in /i/.

ukkəḷi	'lift'	ukkəḷilɛ̃	'I had lifted'

After monosyllabic roots (except those listed above), it has the allomorph /lli/.

pi	'drink'	pillilɛ̃	'I had drunk'
kha	'eat'	khallilɛ̃	'I had eaten'

It has the allomorph /li/ elsewhere.

yɔ	'come'	aylilɔ	'he had come'
co:ri	'steal'	corlilɛ̃	'he had stolen'
phi:rə	'wander'	phirlilɔ̃	'I had wandered'
dəvvəri	'keep'	dəvvərlilɛ̃	'I had kept'

Future:

The future forms may be analysed as consisting of the base followed by the future suffix /tə/ which is further followed by the past suffix /l/ and the person-gender-number suffixes. The distribution of these suffixes and their allomorphs is the same as that found in the past tense. The distribution of the allomorphs of the bases is identical with that found in the present tense.

After monosyllabic roots, the future suffix has the allomorph /t/,

di	'give'	ditlɔ̃	'I will give'
yɔ	'come'	yatlɔ	'he will come'

The root /vǝ:cǝ/ 'go' has the allomorph /vǝ/ before it ; and the future suffix has the allomorph /t/.

vǝ:cǝ 'go' vǝtlɛ '(we) will go'

Subjunctive:

After removing the root /niddǝ/ from the subjunctive paradigm given above, we get the following residue :

	sg.	pl.
I	nǝ	
II	ši	
III	dǝ	tidǝ

Gender distinction is not observed ; and there are no forms for first and second person plural. The third person plural form may be analysed as consisting of /ti/'plural' followed by the third person subjunctive /dǝ/. The above forms differ from the earlier paradigms in having a single morph to denote the (subjunctive) mood on the one hand and the distinction of gender on the other.

Negative :

Negative Present:

The suffix is /na/ to which /ti/ may be added to denote plurality. Neither gender nor person is distinguished.

dukkǝnati	'do not pain'
jayna	'does not become'
mɛḷna	'does not get'
aykǝnati	'do not hear'

Negative past:

The suffix is /ni/ and the formations are identical with those found in negative present.

It may also be possible to consider here /n/ as the negative marker, and /a/ 'present' and /i/ 'past'.

Negative future:

The form consists of the root, followed by the future suffix /š/ which is further followed by the present negative suffix /na/ and optionally the plural suffix /ti/.

Potential:

The suffix is /yedə/ directly added to the root. There is no distinction of gender, number or person.

niddoyedə	'can sleep'
kappyedə	'can cut'
aššedə	'can be'

Gerundive:

The suffix is /ka/ before which roots and suffixes have allomorphs identical with those found before the suffix /č/ of verbal derivative adjective of obligation described below. The suffix has the allomorph /vka/ in all environments where the suffix /č / has the allomorph /vč/.

kə:ri	'do'	korka	'should do'
niddɛ	'sleep'	niddõvka	'should sleep'
a:ykə	'hear'	aykũ:ka	'should hear'
ca:bə	'bite'	cabka	'should bite'
timbəyi	'soak'	timbõvka	'should soak'
pi	'drink'	pīvka	'should drink'
pə:ḷɛ	'look'	poḷõvka	'should look'
bəysə	'sit'	boska	'should sit'

Negative Gerundive:

The suffix used is /nəye/, occurring directly after the base.

niddonəyɛ	'should not sleep'
vəccu-nəyɛ	'should not go'

Imperative:

The bare base denotes the II person singular imperative. The plural form may be analysed as consisting of the imperative suffix /a ~ ya/ followed by the plural suffix /ti/. The allomorph /a/ of the imperative suffix occurs after roots ending in /i/, and the allomorph /ya/ elsewhere.

uṭṭa	'rise'	uṭṭayati	'rise up ! (you pl.)'
kha	'eat'	khayati	'eat ! („)'
kə:ri	'do'	kərati	'do ! („)'
ha:ḍi	'bring'	haḍati	'bring ! („)'

A negative imperative form is noted as jhəggo:nəkati (pl.) 'do not quarrel'.

Concessive:

The suffix used is / ũ / in the first person, and /o/ in the second person. Roots and suffixes have allomorphs before it, which are identical with those found before the denominative /č/. There is no form in the first person plural. The third person plural form is obtained by adding the plural suffix /ti/.

niddɛ	'sleep'	niddõvũ	'let me sleep'
kə:ri	'do'	kɔrɔ	'let him do'
		koroti	"let them do'

Infinitive of purpose:

This is formed by adding the suffix /kə/ to a verbal base.

vikku:kə	'to sell'
vəcu:kə	'to go'
vhoru:kə	'to carry'

Conditional:

The suffix used is /ri/ occurring after the oblique form of a verbal form in the past tense. The oblique suffix is /ɛ/.

niddəlɛ̣ri	'if slept'
kaplɛri	'if cut'
həslɛri	'if laughed'
aslɛri	'if were'

Gerund:

The suffix used is /nu/ occurring directly after a base.

niddonu	'having slept'
kappunu	'having cut'
assunu	'having been'
poḷonu	'having seen'

Note:—

uṭṭə ~ uṭavnu	'having got up'

Adverb of concomitant action:

(*a*) With repetition:—

vəttã vəttã	'while going'

(*b*) The suffix used is /əna/ occurring after a present stem:—

niddətəna	'while sleeping'
kaptəna	'while cutting'
assəna ~ astəna	'while being'

Verbal derivative adjective of obligation:

The suffix is /c/ ~ /č/ after which the following adjectival endings occur:—

	sg.	pl.
M	ɔ	ɛ
F	i	ɔ
N	ɛ̃	ĩ

/c/ occurs before the masculine singular /ɔ/ and /č/ elsewhere.

Masculine:—

a:rop korcɔ	'to accuse'

Feminine:—

šikšə korči	'to punish'
phuša:rki marči	'to boast'

Neuter:—

gəbbaščɛ̃	'to be silent'
kəbul korčɛ̃	'to confess'

It has the allomorph /vč/ after the monosylabic roots. Before this suffix the vowel of the monosyllabic root gets nasalized.

pi	'drink'	pĩvčɛ̃	'to drink'
kha	'eat'	khãvčɛ̃	'to eat'

It has the allomorph /vč/ after the suffix /əyi/ also, and the suffix /əyi/ has the allomorph /õ/ before it.

kərgəyi	'dissolve'	kərgõvčɛ̃	'to dissolve'
lambəyi	'hang'	lambõvčɛ̃	'to hang'

It has the allomorph /vč/ after the following roots also. The allomorphic variations shown by those roots are noted against each one of them.

root		allomorph
1. pəḷɛ	'look'	poḷõ
2. niddɛ	'sleep'	niddõ
3. sə:və	'curse'	sə̃
4. uṭṭa	'rise'	uṭṭã

The final /ə/ of the roots of the type (C)V:CCV changes to /ũ/ and the first vowel becomes short before this suffix.

kə:rgə	'dissolve'	kərgũ:čɛ̃	'to dissolve'
a:ykə	'hear'	aykũ:čɛ̃	'to hear'

The following roots also show allomorphic variations before this suffix, but the suffix has the allomorph /č/ after them.

root		allomorph
1. bəysə	'sit'	boš
2. ukkəḷi	'lift'	ukkoḷ
3. kə:ri	'do'	kor

Perfect Participle:

It is formally identical with the forms of the pluperfect :—

F.	bhərlili	'filled'
N.	mɛḷḷilɛ̃	'got'
N.	aššilɛ̃	'existing'
N.	appəḷilɛ̃	'touched'

CHAPTER III

SOME SYNTACTIC FEATURES.

Koṅkaṇī words may be divided into four main groups on purely morphological criteria. Of these, the first three consist of words which are, or can be inflected, and the last one is made up of all the remaining words. Among the inflected words, the first group consists of those taking suffixes showing a three-fold distinction of person, number and gender. They are called here verbs. The second group consists of words showing a case-number-gender distinction. We have called them nouns. The third group also consists of words, which show a case-number-gender distinction. However, they are kept apart from the words of group two, due to the fact that they show no gender distinction in the plural oblique, and also that they do not take case suffixes or post-positions. They are called here adjectives.

Syntactically, we may set up the following functional slots for the language which can be filled up by words or larger units:—

(1) Subject.

(2) Predicate.

(3) Complement.

The membership and function of each one of these classes will be discussed below:—

I. *Subject.*—The subject slot can be filled by the noun only. It is distinguished from the complement which can also be a noun, by its being in grammatical agreement with the predicate. It is found that only a noun in the nominative can function as a subject. When there are more than one noun in the nominative in a sentence, the 'rational' noun necessarily functions as the subject. A sentence may or may not have a subject in it.

s̱ṵ : ṉ̣ī̱ bhɔŋta:ti	'Dogs bark'
t̲ɔ̲ jhaḍa : ri cəḷḷɔ	'He climbed the tree'

hã:v tukka tugəl vəru dittã	'I grant you your boon'
hɛ̃ ṭan phu:ḍ kellilɛ̃	'He had done this before'
cəlli budvənti	'The girl is wise'

Instead of a single noun, a noun phrase can also be used as a subject.

The following are the types of nouns phrases found in Koṅkaṇī :—

(1) Consisting of a noun and its modifiers:

It may be noted here, that the sub-class called pronoun does not fill the place of a head noun in constructions of the following type :—

(*a*) with adjectives as modifiers:

The modifier agrees with the noun both in number and gender. But, as we have already seen in the section on phrase phonology, the final vowel of most of the words gets elided due to external *sandhi* and no residue is left to mark out such a *sandhi* in most of the cases. All the statements about the gender-number agreement made here or elsewhere are thus based on observations restricted to a slow dictating style. These statements will have to be modified further by applying the morphophonemic rules given under the section on phrase phonology.

thɔ̃:y do:n su:nĩ, assəti	'There are two dogs'
mak pənna:s vərsɔ̃ jallĩ	'I am fifty years old'
tya jha:ḍã:č thɔḍyɔ hɔḍ phandyɔ sukkun gelyɔ	'Some big branches of that tree were dried up'
a:ji itl vəggi:či bərɛ̃ lakuḍ miḷḷɛ̃	'To-day, I found good wood so soon'
tallɛgi ɛk bha:ri caŋg guṇ ašilɔ	'He had one very good quality in him'

(*b*) A noun in the genitive as the modifier:

čerḍa:l ha:t sannəsəti	'The child's hands are small'
məgəl ghə:r sa:nəssə	'My house is small'

This position of a genitive modifier can be filled by any noun phrase, with its head noun changed to its genitive form.

tɛ šetkəryalɛ sɔ jəṇ cəllɛ kɛnnayi jhəgəḍtə pəḍtalɛ	'The six sons of the farmer were always quarrelling'
kəsl nəmunyač ka:m tɛ	'What kind of work is that?'

(*c*) A pronoun in the nominative as the modifier:

mak hĩ pã:č pustək avəḍtati	'I like these five books'
tɛ̃ ghə:r vikčɛ̃ assə	'That house is to be sold'
tɛ̃ təḷɛ̃ məstə kho:l əšilɛ̃	'That tank was quite deep'

(*d*) A verbal derivative as the modifier:

Any sentence containing a finite verb as the predicate can be used as the modifier of a noun, provided the finite verb is replaced by the respective verbal derivative.

hã:v rabč ghə:r hɔḍ assə	'The house I live in is big'
bənd ja:včɛ̃ činnə	'The sign of being stopped'
ašši mhoṇtə:či cəlli pa:pə rəḍtə:či bapsu:l payya:ri yevnu bəsli	'Saying thus, and weeping, the poor girl came and sat on her father's lap.

(*e*) Past form of a verb:

bandilyɔ bəḍyɔ	'tied sticks'
tannɛ niddəlilɔ mã:č səgḷɔ bhaŋgra:c jallɔ	'The cot he slept on had completely turned into gold'

In the following instance, the pronoun functions as the head of a noun phrase, but the modifier follows the head-noun:

tɛ səglɛ mhɔṇ laglɜ	'All of them began to say'

The following are a few more types of subject phrases of more complex nature, found in the data:—

1. prəti eklɔ thyə̃ vəjgelɔ	'Every one went there'
2. tũv appəyil səgḷey aylɛti	'All those you have called have come'
3. makka ani kəsləki jã:vka	'I want something else'
4. tumgil pəyki kɔṇəytəri ɛklɔ və:cun tak ha:ḍɔ	'Let someone of you go and fetch him'
5. tujjəsl mənuš khə̃:y assə	'Where is a man like you?'
6. tannɛ tyɔ eklɛ baṇdil bəḍyɔ ghɛtlyɔ	'He took the sticks which were tied together'
7. məgəl təri sada lokhəṇḍači ašili	'Mine was only an iron one'
8. haŋgə e:k su:ṇɛ̃ ani e:k majjər assə	'Here is a dog and a cat'
9. tagil suttu pu:rəyi bhaŋgra ayda:nə pəyšɛ vəǰrə kɛmpə ni:lə səglɛ̃ pəḷḷilɛ̃	'Around him were scattered the golden vessels, money, diamond, ruby, saphire and all'
10. nityə:yi tɛ gaḍva:k dukka divčɛ̃ tɛ̃ jallɛ̃	'Daily giving sorrow to that donkey, that is done'

II. *Predicate.*—1. It can be a finite verb:

ba:gil ka:ḍi	'Open the door'
tɛ̃ jallyã	'It has happened'
tũ:v vəcka	'You must go'
bəysə	'Sit down!'
tɔ dhu:r vəjgelɔ	'He went away'

A finite verb, occurring as the predicate of a sentence agrees with the subject (if there is one), in gender, number and person. It may be in agreement with a covert

subject also. When there is no subject, however, either overt or covert, it takes the neuter singular form.

məgəl saŋgat kɔṇ yətlɛ̃	'Who will come with me?'
tũ:v kəsl mhəḷḷɛ̃	'What did you say'

Instead of a single verb, a verbal phrase can also be used as predicate.

A verbal phrase consists of a finite verb as the head, and any of the following modifiers:

(*a*) An adverb: Morphologically an adverb is an uninflected word. It is distinguished syntactically from other uninflected words, by its function of being a modifier of a verb.

hã:v hɛ̃ phu:ḍ kɛllya	'I have done this before'
thɔ̃:y do:n su:ṇĩ assəti	'There are two dogs'
magəl buk haŋg assə	'My book is here'
hã:v səgḷẽ:gəl nənṭər aylɔ̃	'I came last of all'
thuṇṭəytəna e:kdəm tagil hattã:thanu kura:ḍi nisərli	'While cutting, suddenly, the axe slipped from his hand'

(*b*) Nouns or noun phrases with the head noun in the nominative can occur as modifiers of a finite verb.

tɔ šetkəri məstə šri:mənt ašilɔ	'That farmer was very rich'
tɛ̃ poḷonu takka mastə vayṭ distəlɛ	'Seeing this, he used to feel very sad'

The following non-finite verbal forms also can occur as modifiers of a predicate verb:

(i) Infinitive.
(ii) Conditional.
(iii) Gerund.

They may also be replaced by full sentences containing a finite verb as the predicate, provided the predicate verb

of the sentence is replaced by the corresponding non-finite verbal form.

tẽ gaḍḍəvə vikku:kə baja:ra vaccu bha:yr sərlɛ	'They started to go to the market to sell the donkey'
tɔ jora:nɛ roḍu:kə ani de:va:k appõ:ča suru kɛllɔ	'He began to cry loudly calling the name of God'
ani thɔḍ ẽ bhaŋga:r ašil aslya:ri kitl bərẽ jallẽšilẽ	'If I had some more gold, how good it would have been!'
itl jalyari makka pu:rɔ	'If this much happens that is enough for me'
tukka ani kəslẽ mɛḷḷɛri tukka səmadhan jayd saŋgə	'Tell me, after getting what other thing will you become content?'
devdu:ta poḷonu raya:k əgdi khuši jalli	'Having seen the angel, the king became very happy'
tẽ ayku:nu de:vadu:t haslɔ	'Having heard this, the angel laughed'

A finite verb may also function as the modifier of another verb.

ramukə kura:ḍi meḷḷili ayku:nu tɔ apṇalagi mhəṇalɔ	'Hearing that Ramu got a golden axe, he said to himself'
cəlli bhaŋgra murti jallili poḷonu raya:k bho vayṭ dislẽ	'Seeing the girl turn into a golden statue, the king became very sad'

(2) An adjective can function as a predicate:

ti cəlli budvənti	'That girl is wise'
tɔ ha:t bhursɔ	'That hand is dirty'

(3) a noun or a noun phrase in the nominative:

hẽ su:ṇe	'This is a dog'
hẽ e:k ghə:rə	'This is a house'
tɛ vya:pa:ri	'They are merchants'

III. *Complement.*—1. Any noun or noun phrase, that can occur as the subject of a sentence can also fill the position of the complement.

thɔḍɛ̃ udda:k ha:ḍi	'Bring some water'
tan pəkš ka:l marlɔ	'He killed the bird yesterday'
attã ra:t jalli	'Now it is night'

2. The noun (or the head noun in case of a phrase) can take the oblique in which case its modifiers (nominal or adjectival) also take the inflection in agreement with the head noun.

tɔ pəkša: marta	'He hits the bird'
hã:v gha:r vəttã	'I go to the house'

3. The head noun in the oblique, followed by the case suffixes:

(*a*) dative

tya šetkəryakə sə jəṇ cəllɛ ašilɛ	'That farmer had six sons'
phullã:k pərməḷu na kã:y na	'The flowers have neither smell nor anything'
deva:k bha:ri khuši jalli	'The god became very happy'
jəllɛri tɛ̃ makka ani magəl cəllɛ:kə purši na	'But it is not sufficient for me and my daughter'

(*b*) locative$_1$

tɔ ɛk yəttər jhaḍari bəslɔ	'He sat on a tall tree'

(*c*) locative$_2$

rannã:ntũ takka ɛk hɔḍ jha:ḍ dislɛ̃	'He saw a big tree in the forest'
tɔ bã:ge:tũ dha:vtə suṭḷɔ	'He started running from the garden
ani tya dhəḍpəḍĩ:tu gaḍḍəv ussoḷnũ nhɔ̃:ytũ poḷnu vhavnu gɛllɛ̃	'And in that tussel, it was thrown into the river, with a jerk, and was carried away in the flood'

(*d*) Instrumental

ammi hɛ rəstɛn aylɛ	'We came by this road'
hã:v kəslɛyī mhəṇṇi	'I said nothing'
deva:nɛ təḷyã:t uḍki marli	'The god plunged into the tank'
kura:ḍinɛ̃ phandyɔ thuṇṭõ:čɛ̃ laglɔ	'He started cutting the branches (of the tree) with his axe'
phatrã:čeri pa:y dəvvəri	'Keep the leg on the stone'

4. The head noun in the oblique, followed by post-positions:

višṇu tya təḷyanthanu vəyri aylɔ	'Vishnu came up from that tank'
tɔ ghəra: makši vəjgelɔ	'He went behind the house'

IV. A number of particles are used to perform some definite function or to put sentences in a more complex unit.

The following particles may be noted:

1. Emphatic:

(*a*) /i/

tɛ doggəyi səka:ḷī phuḍɛ̃ bha:yr sərlɛ	'Both of them started early in the morning'

(*b*) /jə/

niddõvkajə	'Should sleep'
kapkajə	'Should cut'

(*c*) /či/

attã kalantul cəllɛ mhəḷḷyari əsle:či tummi	'You, to-day's boys are all like that'

Emphasis is denoted by lengthening the final vowel of the word also:

tɔ mənušu digu: assə	'That man is really tall'
hã:v sə: ghəṇṭyar uṭaytã	'I get up at *six* o'clock'
tɛ digə:assəti	'They *are* tall'
tɔ khəyī: na	'He is *nowhere*'

2. Interrogative:

(*a*) vɛ

a:ǰi sã:ti nəvɛ	'To-day is the market day, is it not so?
šikkil mənušya:ni saŋgil kã:y phəṭṭi astvɛ	'Can words of the learned be false?'
tɛ gha:r assəti vɛ	'Are they at home?'
tuk tɛ̃ koruk jat vɛ	'Can you do it?'

(*b*) rɛ

tɛ cəllɛk pa:y dukkəna:t rɛ	'Will not this poor boy have sore foot?'
la:j disna:rɛ tuka	'Don't you feel ashamed?'
kəsl rɛ əsvəl tugəl kannã:t kəslɛ̃ saŋgtal rɛ	'What was it, the bear was telling in your ear?'

3. Conjunctive:

(*a*) ani 'and'

It is used to combine together two nouns or noun phrases, two finite verbs or verbal phrases.

haŋg e:k su:nɛ̃ ani e:k majjər assə	'Here is a dog and a cat'
kumba:r ani tagil cəllɔ	'The potter and his son'
tɔ ka:li aylɔ ani vəjgelɔ	'He came yesterday and went away'
tɔ haslɔ ani mhəṇa:lɔ	'He laughed and said'
attã ve:ḷ jallɔ ani tɔ yɛšna	'It is late now, and he will not come'

It functions as the modifier of a noun also.

taŋka ani eklɔ mənuš mɛḷḷɔ	'They met another person'

(*b*) ki 'as'

tũ kitl dittə ki titlɛ̃ ghett ha:vɔ̃	'I shall take as much as you give'

(*c*) kəy 'than'

hɛ̃ su:ṇɛ̃ tɛ su:ṇɛ̃kəy hɔḍ assə	'This dog is bigger than that dog'
hɛ̃ jha:ḍə tɛ jha:ḍa:kəy hɔḍ əssə	'This tree is bigger than that tree'

(*d*) sɔ∼ši∼šɛ̃ 'like'

tɔ lɔrḍsɔ ubrəta	'He is standing like a lord'
ti ra:ṇi:ši ubrəlya	'She has stood like a queen'
tɛ̃ su:nɛ̃ šɛ̃ ubrəlyã	'It has stood like a dog'
tĩ gaḍvãši vədrətati	'They are crying like donkeys'

CHAPTER IV

TEXTS

I

lokã: gəl aykũ:ka mənã: tul korka

e:k gavã:t ũ e:k kumba:r ašilɔ/ takka e:k cəllɔ ašilɔ/ tya kumba:ralagi e:k gaḍḍəv ašilɛ̃/ e:k di:su tɔ kumba:r ani tagil cəllɔ meḷṇu tɛ̃ gaḍḍəvə vikku:kə baja:ra vəcu bha: yr sərlɛ/ kumba: ral ghə: rə baja:rathanu məstə dhu:r ašil ɛ̃/ tɛmiti tɛ doggəyi səkaḷī phuḍɛ̃ bha: yr sərlɛ / vəttã vəttã taŋka gã: vatul e: k mənuš mɛḷḷɔ / taŋk poḷo: nu tɔ mhəṇalɔ/ vhəyrɛ pa:p tɛ cəllɛk pa:y dukkəna:t rɛ/ gaḍḍəv astəna tajjeri bəskaro:nu vhoruk ja:yna/ tɛ̃ ayku: nu kumba: r mhəṇa:lɔ/ vhə:yi məgəl cukl khə:rɛ̃ / attã bəskarəytã məgəl čerḍa: kə/ ani tannɛ apṇa:l cəllya:k gaḍva:ri bəskarəylɛ̃ aṇi mukha:ri vəcu: suru kɛllɔ/

ani čike mukha:r vəttã mhəṇtəna taŋka anekl mənuš mɛḷḷɔ / cəllyak gaḍvari bəšil poḷon tɔ mhəṇalɔ/ la:j disna:rɛ tuka/ appəṇ gaḍvari bəsla ani bapsu:k cəmkũ:ča layta/ attã kalantul cəllɛ mhəḷḷyari əsle:či tummi/ dɛ̄v təggu ani bapsu bəysu di/ itlɛ̃ mhoṇṇu tɔ vəttə rablɔ/ cəllɔ vəgvəgi təggu dɛvlɔ ani bapsu mhəṇalɔ/ tũ bəys gaḍvari hã:v cəmku:ni yəttã/ attã bappusu gaḍvari cəḷḷɔ ani cəllɔ makšithanu cəmkuni yə̃vča laglɔ/

ani thɔḍɛ̃ mukhari vəttã mhəṇtəna taŋka ani ɛklɔ mənuš mɛḷḷɔ/ kumbarak gaḍvari bəšilɛ̃ poḷonu tɔ mhəṇalɔ/ bappusu ki rakšəs rɛ tũ/ appəṇ gaḍvari bəsla ani hya vəttãtu cəllyak cəmkũ:ča layta/ kəsl mənuš rɛ; tummi/ gəmṭɛ̃ kornu doggani bəysu: nu vəccu:nəyɛ / makkittɛ̃ / lo:k həslɛri tukkač həstəlɛ / itlɛ̃ mho:ṇu tɔ vəttə rablɔ/ kumbha:r mhəṇa:lɔ/ vhə:yi/ məgəli cu:ki/ šikkil mənuša:ni saŋgil kã:yi phəṭṭi astvɛ / itlɛ ja: ynapəḍɛ bappusu pu:tu dɔggəyi ga: ḍvari bəslɛ ani mukha: ri vəccu laglɛ

bajaralagi yəttã mhəṇtəna taŋka gã: vacɔ bhəṭṭu mɛḷḷɔ / itrɛ khɔ̃:y vətta/ mhəṇalɔ/ tavvəḷi kumba: r mhəṇalɔ/

a : ǰi sã:ti nəvɛ / tyamiti bajara vəttã/ hɛ̃ gaḍḍəv vikka mhoṇ kɛlyã/ tɛ̃ aykunu bhəṭṭa ayl ko:pu/ re papya/ jəna:vərã:k jaltəri ǰi:v astə mho:ṇu gotna/ nityə:yi tɛ gaḍva:kə dukkə dīvčɛ̃ tɛ̃ jallɛ̃/ ani a:ǰi taǰǰə phaṭṭiri gha:luk kəslɛ̃ vəǰǰɛ̃ na mho:ṇu bappusu pu:tu dɔggəyi bəslɛti / khɔ̃:y phɛḍtəl rɛ hɛ̃ pa:pə/ khərɛ̃ mhəḷḷɛri a:ǰi tummi gaḍva:k vha:vn vhorka/ attə puṇi kəra təšši/ čarri pa:yə banda:ti gaḍva:čɛ ani tugəl hattã:tul bəḍḍɔ taǰǰɛ payã:məddɛ̃ gha:lnu dɔggəyi vha:vnu vhəra:ti/ ani titl puṇi puṇyə jɔḍati/ nəlyari nərkã:tuči vətl pəḷɛ makkittɛ̃/ itlɛ̃ mho:ṇu bhəṭṭu vəttə rablɔ/

kumbha:ru vəggi vəggi dɛvlɔ/ ani mhəṇalɔ/ kitlɛ pa:pi rɛ ammi/ jəna:vərak dukkə divnu ka:ḍtati/ bhəṭmama:n saŋgilva:ri korka/, nəlya:ũ nərkã:tũ:či vəttati pəḷɛ ammi/ itlɛ̃ mho:ṇu tanni gaḍvalɛ pa:yə bandlɛ/ ani taǰǰɛ paya:məddẽ:tũ bəḍḍɔ gha:lnu takka lambəytə vho:ru laglɛ/

čike mukha:ri vəcnapuḍɛ̃ nhə:yī ašili/ pulartha:nu vəttə astəna ga:ḍva:nɛ jɔra:n pa:yə hallõčakə suru kɛllɔ ani tya dhəḍpəḍī:tu gaḍḍəv ussoḷṇu nhə:ytũ poḷṇu vhavnu gɛllɛ̃ /

kumbha:ranɛ kəpa:ḷari ha:t marnu ghɛtlɔ/ ani mhəṇalɔ/ məǰǰəslə mu:rkh ha:vɔ̃či/ loka:ni saŋgil aykũ:ka ani mənã : tul korka mho : ṇu saŋtati tɛ̃ phəṭṭi nhə:yi/

Listen to the people and do your own

In a certain village, there was a potter. He had a son. That potter had a donkey. One day the potter and the son got ready to go to the market to sell the donkey. The potter's house was far away from the market. Therefore the two started early in the morning.

As they were proceeding, they met a man of the village. Seeing them he said, 'Hallo, will not this poor boy have sore foot? When there is the donkey, why don't you make him ride it?' Hearing that, the potter said, 'Yes indeed, it is my mistake. Right now I will make my dear child sit'. And making his son sit on the donkey, he began to go ahead.

And, as they were going a little ahead, they came across another person. Having seen the boy ride the donkey, he said, 'Don't you feel ashamed? You are riding the donkey yourself and making your father walk behind. Today's boys are all like that. Get down, and let your father ride'. Thus saying he went away.

The boy quickly got down and said to his father, 'You ride. I will walk behind'. Now the father got on the donkey and the son started walking behind.

As they went a little more ahead, they met another man. Seeing the potter ride the donkey, he said, 'What are you? A father or a devil? You are riding the donkey and making the boy walk in this hot sun. What sort of man are you? Can't both of you decently ride together? Of course, what do I care? If people laugh, it will be at you'. Having said this, he went away.

The potter said, 'Yes, it was my mistake. Can words of the learned be false?' After all this, father and son both got on to the donkey and continued their journey.

As they were approaching the market, they met the local priest. 'Hallo, where are you going?' asked the man. Then the potter answered, 'Today is the market day, you know. So I am going to the market. I have decided to sell this donkey'.

Having heard this, the priest became angry. 'Oh sinner, don't you know that the animals are after all living beings? Daily you trouble those poor animals. And today, because you have nothing to put on their backs, both of you, son and father, are sitting on its back. Where will you get rid of this sin? Actually today you should be carrying the donkey. At least do that now. Tie up all the four legs of the donkey and pass through them the pole you are carrying, and carry the donkey and amass at least that much of merit. Otherwise you will both rot in hell. What do I care?' Having said thus, the priest went away.

The potter immediately got down and said, 'What sinners we are! How much trouble we give to our animals! We must do as the priest told us to do. Otherwise we will go to hell. Having said thus, they tied the donkey's legs together, passed the pole through them and hanging it, started carrying the pole on their shoulders.

Further ahead, there was a river. While going across the bridge, the donkey started struggling; and in this tussel, it was thrown into the river with a jerk, and was carried away in the flood.

The potter started beating his head, and said, 'What a fool I am! 'Listen to the people and do your own' is not at all a false saying'.

II

ɛkḍe javnu aščɛ̃ mhəḷḷyari:či mənušalɛ̃ aššilyā hɔḍ bə:ḷə

ɛk gavā:tū ek šetkəri ašilɔ/ tya šetkərya:kə sə jəṇ cəllɛ ašilɛ/ tɔ šetkəri məstə šrimənt ašilɔ / tɛ šetkəryalɛ sə jəṇ cəllɛ kɛnnayi jhəgəḍtə pəḍtalɛ / tɛ̃ poḷonu šetkərya:kə məstə vayṭ distalɛ̃ / taŋgil jhəgḍī rabbõ:ka mho:ṇu tɛ šetkəryanɛ məst prəyətn kɛllɛ / jallyari cəllyaŋgəlī jhəgḍī kā:yī bənd jā:včɛ činn disni / tɔ šetkəri tagil cəllyā:kə kɛnnayi saŋgtalɔ ki baḷano jhəggoṇəkati/ jhəggo:ṇ kā:yi kəslẽyī mɛḷna/ jallya:ri cəllɛ kā:yī tallya:gi ləkšə di:našilɛ/ tya:miti tya šetkərya:nɛ apṇa:l cəllyā:kə buddhi šikõ: ṭhərəylɛ̃ / tannɛ kəllɛ̃ kɛllɛ̃ sə bəḍyɔ ghɛtlyɔ ani tyɔ ɛkḍɛ kornu bandlyɔ/ ani maggeri apṇa:l səgḷɛ cəllyā:kə appəylɛ̃ / ani taŋk mhəṇalɔ/ baḷano hā:v attā mhā:tar jallɔ̃/ ani mukhari tummi:či məgəl asti poḷon ghẽvka/ tummi ašši jhəgəḍtə aslya:ri tumkə kəsloyč fayda na/ uləṭ jallɛr nuksa:nč jatlɛ̃/ hā:v tumka kitlɛ pənt saŋgil təri tummi kā:yi aykəna:ti/ kəšši assɔ makkā attā tum kəslki saŋče assə/ tummi təšši ko:ru təya:r assət navɛ/ tavvəḷi cellɛ mhəṇalɛ vhəyi kəslɛ̃ korka tɛ̃ saŋgə /

tavvəḷi šɛtkərya:n kəl kɛllɛ̃ tyɔ ɛkḍe bandil beḍyɔ ghɛtlyɔ ani mhəṇalɔ/ attã tummi ekeklya:nɛ̃ yẽ:vka ani hyɔ sə bəḍyɔ ekdəm mɔḍka/kɔṇ mɔḍət ki takka hã:v kəsləki hɔḍ bəkšis dittã/ tavvəḷi ekeklɔ cəllɔ aylɔ tyɔ bəḍyɔ moḍuč prəyətn koru laglɔ/ jalya:ri ɛklɛkəyi kã:yi tɛ̃ moḍu jayni/ tavvəḷi šetkəri mhəṇalɔ/ asɔ/ tyɔ sə bəḍyɔ vəṭṭu kel tavvəḷi mɔḍčɛ̃ kãyi tumka šəkyə na/ attã ašši kərati/ hã:v ɛke:ki bəḍḍi dittã ti moḍu jatta ki pəḷyati/ ɛke:ki bəḍḍi dĩvči bhittəri səgəḷ cəllyani ɛkkamakši ɛk bəḍḍi mo:ṇ ghatli/ ani mhəṇalɛ/ hɛ̃ kəslɛ̃ bhari hɔḍ vɛ/ tɛ̃ ayku:nu šɛtkəri mhəṇalɔ/ kitlə səsa:r vhəy vɛ eke:klyanɛ̃ aslya:ri aši:či/ tummi jhəgəḍtə bəslya:ri vayṭ lo:kə tumkã:yi ekeklyã:k gaṇṭunu aši mɔḍətlɛ ani aši phəsəytlɛ/ mhoṇuči saŋgtã, hã:v baḷano jhəggoṇṇakati/ tummi ɛkḍɛ javnu aslya:ri ɛkḍɛ aššilə bəḍya vari:či tumkãyi mɔḍčɛ̃ kɔṇakəyi sadhyə na/ yɛkḍɛ javnu asčɛ̃ hẽči tuggilɛ̃ aššilɛ̃ hɔḍ bəḷə/

Men will have great strength if they stay together

In a certain village, there was a farmer. He had six children. The farmer was very rich. The farmer's sons always used to quarrel with each other. Seeing that, the farmer used to feel very sad. He tried very much to stop their quarrels. But there was no sign of the sons' quarrels being stopped. The farmer always used to say to his sons, 'My dear sons, don't quarrel. You will not get anything by quarrelling.' But the sons never paid any attention to it. So, the farmer decided to teach his sons a lesson.

What he did was that, he took six sticks and tied them together. And then he called all his sons and told them, 'My dear sons, now I have become an old man and henceforth you will have to look after my estate. If you go on quarrelling like this, you will not get any profit out of it, you will only lose. Even though I told you this so many times, you never listened to it. However it may be, now I am going to tell you some thing. Are you going to do like that?'. Then the boys said, 'Oh yes, tell us what we should do'.

Then the farmer took the sticks he had tied together, and said, 'Now, you should come one by one and break these six sticks together. I will give a big present to the one who breaks them.'

Then the sons came one by one and tried to break the sticks. But none of them was able to break them. Then the farmer said, 'Let it be so. Since these six sticks are put together, you are not able to break them. Now let us do like this. I will give separately a stick to each one of you and see whether you are able to break them. The moment single sticks were given, all the boys broke them one after the other. And they said, 'Oh, is this a big thing to do?'

Hearing that the farmer said, 'It is so easy, isn't it? If you stay alone, it is always like that. If you go on quarrelling, bad people will catch hold of you one by one, and break you and cheat you like this'.

'That is why I tell you, my dear sons, don't quarrel. If you stay together, like the sticks put together, it will not be possible for anybody to break you. You have great strength if you stay together'.

III

bhaŋra spəršu

məstə vərsã:makši ɛk gavã:tũ ɛk ra:y ašilɔ/ tya ra:yalagi məstə səmpətti ašili/ bhaŋga:rə ruppɛ̃ vəǰrə gomṭī ãvgalī səgḷə nəmunya:či səmpətti bhərlili tallɛgi ašili/ tantul tantũ takka bhaŋga:r mhəḷya:ri bho pri:ti/ mɛḷḷil titlɛ̃ bhəŋ ga:r vəṭṭu ko:rnu tə:ḷ ghərã:t dəvvərčɛ̃ ani nityə bhaŋgra:čī na:ṇī ani viŋviŋgəḍ samaṇə pəḷəytə boščɛ̃ takka ɛk nəmunyačɛ̃ piššɛ̃č asilɛ̃/ tallɛ̃gi ašil titlɛ̃ bhaŋga:rə ani koṇalagi našilɛ̃ / jaltəri raya:k səma:dhan našilɛ̃ / raya:kə ek cəlli ašili/ tya cəlle:k ma:trə bhaŋgra:či ka:yī a:ša na:šili/ tikka bagẽ:tlī phullɔ̃ jhaḍɔ̃ mhəḷya:ri bho pri:ti/

ɛk di:su ra:yu apṇal bhaŋga:rə duḍḍu pəḷəytə bəšilɔ/ tagil suttu purəyi bhaŋgra ayda:nə pəyšɛ vəǰrə kɛmpə ni:lə səgḷɛ̃ pəḷḷilɛ̃/tɛ di:su ra:yu čikɛ bɛjarlelɔ/ tɛ̃ bhaŋga:r poḷonu:yi takka ka:yĩ khuši ja:yni/ tɔ mhəṇalɔ/ məllɛgi itlɛ̃ bhaŋga:r assə khərɛ̃/ jallyari ani thɔḍɛ̃ bhaŋga:r ašil aslya:ri kitlɛ̃ bərɛ̃ jallɛ̃šilɛ̃/ tannɛ itlɛ̃ mho:ṇči bhittəri tagil idra:ri ɛklɔ devdu:t yevnu ubrəlɔ/ devdu:t mhəṇalɔ/ tullɛgi itlɛ̃ bhaŋga:r assə/ jaltəri tukka səmadhan na/ tukka ani kəslɛ̃ mɛḷḷɛri tukka səmadhan jayd saŋgə/

devdu:ta poḷonu raya:k əgdi khuši jalli/ tɔ mhəṇalɔ/ məllɛgi itlɛ̃ bhaŋga:r assə vhəyi/ jallɛri tɛ̃ makka ani məgəl cəlɛkə purši na/ makka ɛk vəru jã:vka ani kəslɛ̃yi naka/ hã:v appəḷilɛ̃ səgḷɛ̃ bhaŋga:r jã:vka/ itlɛ̃ jalyari makka pu:rɔ/

tɛ̃ ayku:nu de:vdu:t haslɔ ani mhəṇalɔ/ pəḷɛ/ hã:v tukka tugəl vəru dittã/ jalya:ri maggeri tukka pəšča:ta:p jatlɔ/ kəšši asɔ/ pha:yi səkã:ḷi dho:rnu tũ kəslya appəḍtə ki tɛ̃ pu:rəyi bhaŋga:r jatlɛ̃/ itlɛ̃ mho:ṇu tɔ devdu:t ekdəm na jallɔ/ hɛ̃ ayku:nu raya:k bha:ri khuši jalli ani kɛnnə ɛkpətã du:sər divəsu ujaḍta mho:ṇu tɔ va:ṭ poḷõ:ča laglɔ/.

rayanɛ ti rati kəšipuṇi kaḷḷi ani he:rdi:su səkã:ḷĩ uṭavnu pəḷəylɛri tannɛ niddəlilɔ mã:c səgḷɔ bhaŋgra:c jallɔ/ tɔ vəgvəgi uṭaylɔ ani bhayr bã:ge:tũ vəjgelɔ/ tannɛ appəḷilɛ̃ prətye:k phu:lə̃ jha:ḍə̃ pannə̃ səgḷĩ bhaŋgra:či javnu gellĩ/ hɛ̃ poḷonu takka itli khuši jalli:li ki tɔ bã:ge:tũ dhã:vtə suṭlɔ ani thɔḍɛ ve:ḷ bhittəri səgḷi ba:gə bhaŋgra:či javnu gelli/

təši:či də:ṇujalmiti ra:yu tagil raǰva:ḍyã:tũ aylɔ ani tannɛ apṇa:l se:vkã:kə khã:včɛk phə:ḷə̃ ha:ḍu saŋglɛ̃/ no:kra:nɛ phəḷə̃ ha:ṇ dəvərnapəḍɛ ra:yanɛ̃ khuši:nɛ ɛk phəḷ kaḷḷɛ̃ ani tɔṇḍa:lya vho:rnu cabka mho:ṇ pəḷəylɛri ghəṭṭi bhaŋga:rə/ ane:k phəḷə ghɛllya:ri tɛ̃vəyi təši:či/ kəslɛ̃ ghɛltəri ghəṭṭi bhaŋga:rə/ cabbu ja:yna gi:ḷu ja:yna/ bɛja:rnu ra:yanɛ dudda:c pɛl ukkəḷḷɔ ani pəḷəylɛri bhittərlɛ dudda:səkəṭ pɛlɔ bhaŋga:r javnu gelɔ/ rayanɛ kɔppanɛ tɔ bhaŋgra pɛlɔ kaṇṇu uḍḍəylɛ

ani bha:yr vəttə rablɔ/ takka jallili bhu:kə/ jallya:ri kərtəl kəslɛ̃/ kəslyã appəḷtəri bhaŋga:r jattalɛ̃/ bɛja:rnu bɛja:rnu ra:yu ba:gẽ:tũ jhaḍa:muḷa vəcu:n bəslɔ/

titlə bhittəri tagil sa:n cəlli rəḍət ayli ani saŋgu lagli/ pə:ḷɛ kɔṇki məgəl səgḷi ba:g bhaŋgrači ko:rnu ghallya/ phullã:k pərməḷu na kã:yna/ khəyĩ pəḷəyl təri ghəṭṭi həḷduvə̃ bhaŋga:rə/ pəyḷɛ̃ kitli gomṭi ašili/ ašši mhəṇtə:či cəlli pa:pə rəḍtəči bapsul payya:ri yevnu bəsli/ bapsul aŋga appoḍči bhittəri cəlli ekdəm bhaŋgrači nirǰiv mu:rti javnu gelli/

cəlli bhaŋgra mu:rti jalleli poḷonu raya:k bho vayṭ dislɛ̃/ takka kəslɛ̃ korka mho:ṇu kəḷṇi/ tannɛ̃ dɛva:l ugḍa:s ko:rnu ro:ḍu suru kɛllɔ/ titlə bhittəri de:vdu:t vapə:s idra:ri yəvnu ubrəlɔ/ ani mhəṇalɔ/ itlɛ̃/ kəšši assə bhaŋgra:či ruči/ ra:yanɛ e:kdəm tagil pa:y dhərlɛ ani mhəṇalɔ/ dɛva cu:ki jalli/ kšə:ma kə:ri/ bhaŋgra kəyi cə:ḍ pri:ti aššili məgəli cəlli nirǰi:v jallya:ri hã:vɛ təri kəslɛ̃ korčɛ̃/ kəššitəri ko:rnu məgəl cəlli ǰivənt kə:ri ani mukha:ri hã:v kɛnnayi bhaŋgra aša kərəšna/ məgəl cəlli ɛk makka pərət di/

de:vdu:t haslɔ ani mhəṇalɔ/ kəšši assɔ/ tukka buddhi ayli nəvɛ/ tugəl raǰva:ḍyalgči nhə̃yi assə pəḷɛ/ tã:tul udda ha:ḍi ani tũvɛ kəslə kəslɛ̃čɛ bhaŋga:r kɛlyã:ki taǰǰeri šĩ:pi/ tugəl mənã:t ašil təši jatlɛ̃/ itlɛ̃ mho:ṇu de:vdu:tu vapəs na jallɔ/

rayanɛ̃ nhə̃yit udda:k haḷḷɛ̃ ani tɛ̃ cəllyečeri šimpče bhittəri cəlli vapə:s ǰivənt jalli/ tɛ di:snəntər ra:yu ani tagil cəlli sukha:ne rablĩ/

The Golden Touch

Many years ago, there lived a king in a village. The king had vast treasures. He had gold, silver, diamond, beautiful clothes, and all kinds of wealth stored (in his palace). Of these things, gold was very dear to him. He had a kind of madness in collecting gold as much as he can get, in his celler, and in sitting there daily gazing at the golden coins and other things. Nobody had as much

gold as he had. Yet the king was not satisfied. The king had a daughter. But the daughter had no longing for gold. She loved the flowers and trees of the garden very much.

One day, the king was sitting (in his celler) looking at his gold and money. Around him were scattered the golden vessels, money, diamond, ruby, saphire, and all. On that day the king was a bit sad. Even after seeing that gold he did not become happy. He said, 'True, I have this much gold. But, if I had some more, how good it would have been.' The moment he said this, an angel came and stood before him. The angel said, 'You have so much of gold and yet you have no satisfaction. Tell me, what other things you want to get, to become contended ?'

Having seen the angel, the king become very happy. He said, 'True, I have this much gold. But, it is not sufficient for me and for my daughter. I want a boon and nothing else. Whatever I touch should turn into gold. If that happens, it is enough for me.'

Having heard that, the angel smiled and said, 'Look, I will grant you your boon, but, you will repent afterwards. Let it be, so. From tomorrow morning, whatever you touch will become gold'. Having said this, the angel disappeared.

The king was very happy to hear this, and he began to wait for the next day to dawn. The king somehow passed that night, and the next day morning when he woke up, he found that the cot he was sleeping on had turned solid gold. He got up hurriedly and went into the garden. Every flower, tree and leaf he touched turned into gold. He was so much pleased to see this that he started running through the garden and after some time the whole garden was turned into gold. Being exhausted, the king went back to the palace and asked the servants to bring him some fruit.

When the servants brought fruit the king very happily picked one of them and when he took it to his mouth and bit it to eat, he found that it was solid gold. When he took another one, that too was just the same. Whatever he took turned into solid gold. He could neither bite it nor swallow.

Being disgusted, the king lifted the glass of milk, but when he looked at it, he found that the glass, together with the milk had turned into gold. The king angrily threw away the glass of gold and went out. He was very hungry. But what could he do ? Whatever he touched was turning into gold.

Being utterly disgusted, the king went into the garden and sat under a tree. Just then, his daughter came weeping and said, 'Look, somebody has turned the whole of my garden into gold. The flowers have no smell at all. Wherever you look, you find solid yellow gold. How beautiful it was before.'

Saying thus, and still weeping, the poor girl came and sat on her father's lap. The moment she touched the father's body, the girl became a lifeless golden idol.

Seeing the girl turned into a golden statue, the king became extremely sad. He did not know what to do. So he started to cry calling the name of god. Just then the angel came back, and having stood before him, he said, 'Hallo, how do you find the taste of gold ?'

The king fell at the angel's feet and said, 'O God, I have made a mistake, please forgive me. If my daughter, whom I like more than any gold, becomes lifeless, what shall I do, being alive ? Somehow, please bring my daughter back to life. Henceforth I shall never hanker after gold. But, please give me my daughter'.

The angel laughed and said, 'Anyway you have become wise now, have you not ? See, there is a river near your palace. Bring water from there, and sprinkle it on all those things which you have turned into gold. Whatever

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you have in your mind will happen.' Having said thus, the angel disappeared.

The king brought water from the river and as soon as he sprinkled it on his daughter's statue, she became alive. From that day onwards, the king and his daughter lived happily.

IV

khare:pəṇačɛ̃ bəkši:sə ani phəṭṭi ulləyilyačɛ̃ bəkši:sə

ɛk gavã:tũ ram mhəḷḷeklɔ mənuš ašilɔ/ tɔ əgdi gəri:b ašilɔ/ nityə səkã:ḷĩ ra:mu ranna vəttalɔ/ ani thənči sannə sukkilĩ jha:ḍɔ̃ khaṇḍu:nu tɛ̃ lakuḍə bajarã:t viktalɔ/ ani a:yil pəyšã:tha:nu kəšitəri apṇalɛ̃ ani apṇal bayl čerḍvã:gəlɛ̃ pɔṭ bhərtalɔ/ tɔ itl gəri:b ašilɔ ki ayil pəyšãtha:nu ghalnghẽvčak ãvgalĩ ghɛ̃včɛ̃ suddhã takka kəṭhiṇ jattalɛ̃/ tɔ titl gəri:b ašil təri tallɛgi ɛk bha:ri caŋg guṇ ašilɔ/ ani tɔ mhəḷḷɛri tagil khəre:pəṇə/ kəslɛ̃ jaltəri tɔ phəṭṭi ulləyna:šilɔ/ baki:č lo:kɔ̃ takka phəṭṭi saŋgu:n phəsəytalɛ čiḍaytalɛ/ jallya:ri takka ma:tr taǰǰɛ̃ kəslɛ̃yi disnašilɛ̃/

e:k di:s səkã:ḷĩ ra:mu khandhya:r kura:ḍi ghalnu la:kḍɔ̃ phoḍɔ̃čɛ̃ mho:ṇu rannã:tũ vəjgelɔ/ rannã:tũ təḷyakaṭha:ri takka ɛk hɔḍ jha:ḍ dislɛ̃/ tya jhaḍã:č thɔḍyɔ hɔḍ phandyɔ sukkun gellilyɔ/ tɛ poḷo:nu ra:mu mhəṇalɔ/ a:ǰi itl vəggi:či bərɛ̃ lakuḍ mɛḷḷɛ̃/ a:ǰi di:vəs bəro assə/ purəyi phandyɔ thuṇṭəylɛri a:ǰi pəyšeyi məstə mɛḷtəlɛ/

itlɛ mho:ṇu tɔ vəgvəgi jhaḍa:ri cəḷḷɔ/ ani kura:ḍinɛ̃ phandyɔ thuṇṭõ:čɛ̃ laglɔ/ ɛke:ki phandi kaptəči tɔ kəḍe:rči phandi thuṇṭõ:čɛ̃ laglɔ/ thuṇṭəytəna e:kdəm tagil hattã:thanu kura:ḍi nisərli ani təḷyã:t vəcun pəḷḷi/ tɛ̃ təḷɛ̃ məstə kho:l ašilɛ̃/ tyamiti kuraḍi bhayr kaḍčɛ̃yi šəkyə našilɛ̃/ kuraḍi gellil poḷo:nu ramu:k bho vayṭ dislɛ̃/ ane:k kuraḍi ghẽ:včak tallɛ̃gi kã:yi pəyšɛ našilɛ̃/ ani kura:ḍi nattilɛ takka kã:yi pəyšɛ mɛḷɛl našilɛ/ takka kəslɛ̃ korka mho:ṇu kəḷṇi/ tɔ deva:l ugḍa:s kornu roḍu laglɔ/

takka rəḍtan poḷo:nu deva:k tagil pa:p disl/ɛ ani višṇu e:kdəm tya təḷyanthanu vəyri aylɔ ani mhəṇalɔ/tũ kəslɛ̃ rəḍta/ tukka kəslɛ̃ jã:vka tɛ̃ saŋgə/ tɛ̃ aykun ra:mu mhəṇalɔ/ deva məgəl kura:ḍi təḷyã:t ɔəḷḷya/ jər ti makka meḷni təri ani mukha:ri məgəl ba:yl čɛrḍvɔ̃ ani hã:v upa:ši pəḍtəli/ kəššitəri məgəl kura:ḍi e:k makka di/

tavvəḷi deva:nɛ ra:mu kitlɛ̃ khə:r ulləyta mho:ṇu poḷɔ̃:čak təḷyã:t uḍki marli ani e:k bhaŋgra kura:ḍi kaṇṇu bhayr haḷḷi ani mhəṇalɔ/ ghɛ hi vɛ tugəl kura:ḍi/ tɛ̃ aykun ra:mu mhəṇalɔ/ deva/ məllɛgi bhaŋra kuraḍi ašil jallyari hã:v rannã kəslɛ̃ yəttəšilɔ̃/ hi khɔ̃nčɛtəri rayagəli aska pəḷɛ/ tavvəḷi deva:nɛ təḷyãthanu e:k ruppya kura:ḍi kaḷḷi ani mhəṇalɔ/ pəḷɛ hi ki tugəli kura:ḍi mho:ṇu/ ra:mu mhəṇalɔ deva əsli ruppya kura:ḍi majjəslya gəri:b mənušala:gi kəšši astəli/ məgəl təri sada lokhəṇḍači ašili/ hi nhɔ̃yi məgəl kura:ḍi hi koṇa:ytəri šri:mənt mənušagəli aska/

tɛ̃ ayku:nu deva:k bhari khuši jalli ani tannɛ ramu:gəli lɔkhəṇḍa kura:ḍi təḷyã:thanu kaḷḷi ani bhaŋgra:či ruppya:či ani lɔkhəṇḍa:či tinni kuraḍyɔ ramu:k di:vnu mhəṇalɔ/ tũ khərɛ̃ ulləyl khatirə hɛ̃ tugəlɛ̃ bəkšis ani itlɛ̃ mho:ṇu de:vu ədriš jallɔ/

gavã:tul səgəḷɛ lokã:k hɛ̃ kəḷḷɛ̃ ani tɛ segḷɛ mhoṇu laglɛ vhəyi khərɛ̃ ullɔ̃:ka:j/ mhəḷya:ri de:vu əši pavta / ra:mugəl ghəralagi gopa:ḷ nava:c anek mənuš rabtalɔ/ tɔ bhari lobhi ašilɔ/ ramukə kura:ḍi meḷḷili ayku:nu tɔ apṇalagi mhəṇalɔ/ hã:veyi təšši kellya:ri makkay bhaŋgra kura:ḍi mɛḷtəli/ ani ɛk səkāḷī tɔvəyi gəpču:p apṇal kuraḍi ghevnu bha:yr sərlɔ ani rannã:tũ tya:či jhaḍala:gi vəjgelɔ/ thɔ̃:yi vəcna pəḍɛ tannɛ apṇal kura:ḍi təḷyã:tũ uḍḍəyli ani jora:nɛ roḍu:kə ani de:vak appɔ̃:ča suru kɛllɔ / tannɛ ro:ḍčɛ̃ ayku:nu de:v va:pəs təḷyãthanu bhayr aylɔ/ ani mhəṇalɔ/ tukka kəslɛ̃ jã:vka/ rə:ḍta kəslɛka/tavvəḷi gopa:ḷ mhɛṇalɔ/ deva jha:ḍ thuṇṭəytəna hattathanu nissornu məgəli kura:ḍi təḷyãt pəḷḷya/ ti jəri me:ḷni jalya:ri makka pəyšɛ mɛḷəšnati ani məgəl ba:yl cɛrḍvɔ̃ bhukkenɛ mərtəlī/ tɛmiti vəggi məgəl kuraḍi ka:ṇ di/

tɛ̃ ayku:nu de:v mhəṇalɔ/ bərɛ̃ ani tannɛ təḷyāthanu bhaŋgra kuraḍi kaḷḷi ani ti dakko:nu mhəṇalɔ/ pə : ḷɛ hi vɛ tugəl kura:ḍi/ go:paḷ əgdi lo:bhi ašilɔ/ tɔ vəgvəgi mhəṇalɔ/ vhəyi deva vhəyi/ vəggi di ti kuraḍi/ makka ve:ḷ jatta/ ani məstə lakḍɔ̃ phuṭõ:či assəti makka/ tɛ̃ aykunu de:v kɔplɔ/ ani mhəṇalɔ/ phəṭiŋga jā:vka mho:ṇu apṇal kura:ḍi təḷyā:t uḍḍəyta ani rəḍta ani tajjəũ:c bhaŋgra kuraḍi jā:vka tukka/ tukka ka:y mɛḷna/ vəc rəḍət ghara/ ani de:vu itlɛ̃ mho:ṇu udəkā:tũ najallɔ/

hɛ̃ aykũ:c bhittəri gopa:ḷ khərɛ̃:či roḍu laglɔ/ ani rəḍtə ghara vəjgəlɔ/ tya dis dhornu sɔgḷɛ lo:g takka phə:ṭiŋ gopa:ḷ mho:ṇu lagḷɛ/

tɛmi saŋgčɛ̃ phəṭṭi kɛnnayi ullo:nəyɛ/

Reward for truthfulness and reward for lying

In a certain village, there was a man called Ramu. He was very poor. Every morning Ramu used to go to the forest, cut some small dried trees and sell the wood in the market. And, with the money got from this, he used to feed himself, his wife and children. He was so poor that it was difficult for him even to buy enough clothes to wear from the money he got. Though he was so poor, he had one very good quality in him, and that was his truthfulness. Whatever might happen, he never told a lie. Other people used to lie and cheat him, and even used to tease him but he was never offended.

One morning, Ramu put his axe on his shoulder and went into the forest to cut wood. In the forest he saw a big tree near a tank. Some large branches of that tree were dried up. Having seen them, Ramu said (to himself), 'Today I have found good wood so soon. This is a fine day. If I cut all these branches I will get plenty of money. Having said thus, he quickly climbed the tree and started cutting the branches of the tree, with his axe. Having cut the branches one by one, he started to cut the last branch. While cutting it, suddenly the axe slipped from his hands and fell into the tank.

The tank was very deep. Hence it was not possible to bring out the axe. When Ramu saw that the axe was gone, he felt very sad. He had no money with him to purchase another axe, and without an axe he could not get any money. He did not know what to do. So he started to weep, calling the name of God.

Seeing him cry, the God took pity upon him and suddenly Viṣṇu emerged from the tank and stood in front of him and said, 'What are you weeping for? Tell me what you want.'

Hearing that, Ramu said, 'Oh God, my axe has fallen into the tank. If I don't get it back, my wife, children and myself will remain without any food to eat. Somehow, please get me my axe'.

Then, in order to see how truthful Ramu was the God plunged into the tank and brought out a golden axe and said, 'Take this, isn't it your axe?

Having heard that, Ramu said, 'Oh God, if I had a golden axe, why would I come to the forest? This must belong to some king.'

Then the God brought out a silver axe from the tank and said, 'See, is this yours?'

Ramu said, 'Oh God, how could a poor man like me possess a silver axe like that? Mine was only an iron axe. This is not mine. This must belong to some rich man.'

Having heard that, the God was very much pleased, and he brought out Ramu's axe from the tank and having given the golden, the silver and the iron axes to Ramu, he said, 'Since you have spoken the truth this is the reward'. Saying thus the God disappeared.

All the people in the village came to know this and they started to say, 'True, we must speak the truth. Then God rewards us like this'.

Another man, called Gopal, lived near the house of Ramu. He was very greedy. Hearing that Ramu got

a golden axe, he said to himself, 'If I also do like that, I will also get a golden axe'. And one day morning he too started taking his axe and went to the same tree in the forest.

After going there, he threw his axe into the tank and started to cry loudly calling the name of God. Hearing him weep, the God once again came out of the tank and said, 'What do you want? Why are you weeping?'

Then Gopal said, 'Oh God, while cutting the tree my axe slipped from my hand and fell into the tank. If I don't get it back, I will not get any money, and my wife, children and myself will die of hunger. So please give me my axe'.

Having heard that the God said 'Sure' and brought out a golden axe from the tank and said, 'See, is this your axe?'

Gopal was a very greedy man. He at once said, 'Yes, my God, yes. Give me the axe quickly. I will be late. I still have lot of wood to cut'. Hearing that, God became angry and said, 'You lier, you have purposely thrown the axe into the lake and wept and on top of that you want a golden axe, isn't it? You will not get anything. Go home weeping', and having said this, the God disappeared into the water.

Hearing this, Gopal really started weeping and went home crying. From that day onwards, people started calling him 'liar Gopal'.

That is why it is said, 'One should never tell a lie'.

V

saŋkəṭ ayil tavvəḷi kɔṇ mədət kərta ki tɔči
khəro do:stu

ɛk gavā: tū dɔgjəṇ cəllɛ́ rabtalɛ / ɛklɛgəl nā:v šəŋkər ani ane:klɛgəl na:və̃ ra:m/ doggā: gəlī ghərə̃ laggi laggi ašilī/ ra:m ani šəŋkəru kɛnnayi vəṭṭu astalɛ ani doggaŋgəli bəri məytri ašili/ ra:mū əgdi səǰǰən cəllɔ ašilɔ/ jallya:ri

šeŋkər ma:tr bəri kũ:yk ašilɔ/ šəŋkər kɛnnayi mhəṇtəḷɔ/ hã:v ani tũ kitlɛ cã:g do:st assəti ki təšši hya ǰəgã:tũ kəṇi nasti/ hɛ̃ pu:rəyi phəktə dakko:n ghɛ̃vcɛ purt ašilɛ̃/ šəŋkər apṇa:kə bhari dhəyryəva:n mhəṇo:nu ghɛttəḷɔ/ jallyari ašil matrə e:k nəmbərc bhitrɔ/ ra:mu khəro dhəyryva:n ašilɔ jallya:ri bəri bhəḷɔ/

e:k di:su ra:m ani šəŋkər kornu gavã bhayrə phi:ru vəjgelɛ/ ulləytə ulləytə tɛ gã:v soṇṇu məstə dhu:rə rannã:t yəvnu pavlɛ/ jallya:ri tɛ ullõ:včã:tũ itlɛ məgnə javnu ašilɛ ki taŋka taǰǰə pəttə suddhã lagni/ tɛ̃ ran bərɛ̃ həḍ ašilɛ̃ ani tã:tu ranṭi jənã:vəɪə̃ məst ašilĩ/ rannača bhittəri pavna pəḍɛ taŋka e:k həḍ əsvəl dislɛ̃/ əsvəla poḷõ:či bhittəri doggəyi bhillɛ/ ra:m šəŋkəra:k mhəṇalɔ/ vhəyrɛ attã kəslɛ̃ korčɛ̃/ dhã:vča laglya:ri kã:y ammi vã:cənati/ jhaḍari coṇṇə boššã mhəḷya:ri makka jha:ḍari coḍu ɛna/

šəŋkər əgdi bhivnu gelɔ/ tɔ mhəṇalɔ/ vəggi jhaḍa:ri cə:ḍə/ dusrɛ̃ kəslɛ̃ koru jayna/ ani ra:m jhaḍari cəḍta ki na pəḷəynastəna appəṇə vəgvəgi ɛk yəttər jhaḍari coṇṇ bəslɔ/ ra:m bhillil khərɛ jaltəri dhəyryə kornu thəyĩ:či jəmini:ri udari niddəlɔ/ titlə bhittəri əsvəl thəyĩ yevnu pavlɛ̃ ani takka thəyĩ niddəlil poḷonu laggi yevun hũ:gu laglɛ̃/ əsvəla:nɛ laggi yẽ:včɛ bhittəri ramanɛ šva:s bhittəri ghɛtlɔ ani šva:s kaṇṇastəna mɛllel vari gəppə rablɔ/ əsvəlanɛ tagil tɔ̃ḍ hũ:glɛ̃ ka:n hũ:glɛ̃ ani tɔ mɛlla mho:ṇ lɛkku:n təši mukhari vəttə rablɛ̃/ əsvəlan vəccə bhittəri šəŋkər jhaḍari thanu devnu aylɔ ani mhəṇalɔ/ kəsl rɛ əsvəl tugəl kannã:t kəslɛ̃ saŋgtal rɛ/ tavvəḷi ra:m mhəṇalɔ/ əsvəl mhəṇalɛ̃ tuǰǰəslə phəṭi:ga saŋgati kɛnnayi dosti dəvvornaka/ səŋkəṭ ayil tavvəḷi kəṇ mədət kərtki təči khəro dostu/ itlɛ̃ mho:ṇu ra:m šəŋkəralagi pəḷəynastəna gã:va baju:kə vəttə rablɔ/

The real friend is one who helps in distress

In a certain village there lived two boys. One was named Shankar and the other Ram. Their houses were very close to one another. Ram and Shankar always

lived together and were good friends. Ram was an honest boy, but Shankar was very cunning. Shankar always used to say, 'in this world there are no such close friends as you and I'. But this was all mere pretence. Shankar called himself very courageous, but he was actually a first rate coward. On the other hand, Ram was really courageous, but a mere simpleton.

One day, Ram and Shankar went out of the village for a walk. While talking, they left the village and went far away in the forest. But they were so engrossed in their talk that they never noticed it. That forest was very big, and there were many wild beasts. When they had reached the interior of the forest, they saw a large bear.

When they saw the bear, both of them were scared. Ram said to Shankar, 'I say, what shall we do now ? If we start running, then we will not survive. We can climb a tree, but I don't know how to climb a tree'.

Shankar was very much frightened. He said, 'Quick ! Climb the tree. Nothing else can be done.' And without waiting to see whether Ram was climbing the tree or not, he quickly climbed a tall tree. Though Ram was very much scared, he did not lose his sense and lied down on his back on the ground. Just then the bear reached that place, and seeing him lying on the ground, came near him and started smelling. As soon as the bear came near him, Ram held his breath and remained quiet as if he were dead. The bear smelt his mouth, his ears and thinking that he was dead, it went away.

As soon as the bear was gone, Shankar came down from the tree, and asked, 'What was the bear telling you in your ear ?'

Then Ram said, 'The bear said, 'never make friends with a liar like you. One who helps in difficulties alone is the true friend.' Having said thus, Ram started towards the village, without even looking at Shankar.

CHAPTER V

SENTENCES

Note :—The phonemes included in the brackets are lost in rapid speech.

1.	This is a dog	hɛ̃ e:k(ə) su:ṇɛ̃
2.	There are two dogs	thə:y(ī) do:n(i) su:ṇī assəti
3.	There are three dogs	thə:y(ī) ti:n(i) su:ṇī assəti
4.	Here is a cat	haŋ(ga) e:k(ə) majjər(ə) assə
5.	Here are two cats	haŋg(a) do:n(i) majjr (ə̃́) assəti
6.	Here is a cat and a dog	haŋg(a̤) e:k(ə) su:ṇɛ̃ an(i) e:k(ə) majjər(ə) assə.
7.	The dog barks at the cat	su:ṇɛ̃ majjra(kə) poḷon(u) bhɔŋ(k)ta
8.	The dog barks	su:ṇɛ̃ bhɔŋ(k)ta
9.	Dogs bark	su:ṇī bhɔŋ(k)tati
10.	This is a house	hɛ̃ e:k(ə) ghə:rə
11.	There are two houses	thə:y(ī) do:n(i) ghə:r'ə̃) assəti
12.	This is my house	hɛ̃ məgəl(ɛ̃) ghə:rə
13.	These are my houses	hī məgəl(ī) ghə:rə̃́
14.	His house	tagil(ɛ̃) ghə:rə
15.	His houses	tagil(ī) ghə:r´
16.	Your (sg.) house	tugəl(ɛ̃) ghə:rə
17.	Your (sg.) houses	tugəl(ī) ghə:rə
18.	I am in my house	ha:v(ə̃́) məgəl(ɛ) ghər̥ā:t-(ū) assə̃́
19.	Go to my house	məgəl(ɛ) gha:r(a) və:cə
20.	My house is small	məgəl(ɛ̃) ghə:r(ə) sa:n(ə) assə
21.	These are five houses	hī pā:c(ə) ghə:r(ə̃́) assəti
22.	This is a small cart	hi e:k(i) sa:n(i) ga:ḍi
23.	These are two big carts	hyɔ do:n(i) hɔḍḍ(ə) gaḍyɔ
24.	This is my book	hɛ̃ məgəl(ɛ̃) bu:kə
25.	I have two books	məllya(gi) do:n(i) bukk-(ə̃́) assəti

26.	My books are here	məgəl(ĩ) buk(kɔ̃) haŋg(a) assəti
27.	I am in my cart	ha:v(ɔ̃) məgəl(ya) gaḍyant-(ũ) assɔ̃
28.	Go to my cart	məgəl(ya) gaḍyal(agi) və:cə
29.	Bring my book here	məgəl(ɛ̃) bu:k(ə) haŋg(a) ha:ḍi
30.	He is my father	hɔ məgəl(ɔ) bappusu
31.	I have one son	mak(ka) ɛkl(ɔ) cəll(ɔ) assə
32.	I have two sons	mak(ka) dɔgjəṇ(ə) cəllɛ assəti
33.	I have three sons	mak(ka) tɛ.gjəṇ(ə) cəllɛ assəti
34.	My son is in the house	məgəl(ɔ) cəllɔ ghərã:t(ũ) assə
35.	My sons are in the house	məgəl(ɛ) cəll(ɛ) gha:r(a) assəti
36.	My son has come	məgəl(ɔ) cəll(ɔ) ayla
37.	My sons have come	məgəl(ɛ) cəll(ɛ) aylɛti
38.	His son	tagil(ɔ) cəllɔ
39.	His sons are here	tagil(ɛ) cəll(ɛ) haŋg(a) assəti
40.	Your son is here	tugəl(ɔ) cəll(ɔ) haŋg(a) assə
41.	Your sons are in the house	tugəl(ɛ) cəll(ɛ) ghərã:t(ũ) assəti
42.	She is my mother	ti məgəl(i) a:vsu
43.	She is my daughter	ti məgəl (i) cəlli
44.	I have one daughter	mak(ka) ekl(i) cəll(i) assə
45.	I have two daughters	mak (ka) dɔgjəṇ (ə) cəlly (ɔ) assəti
46.	My daughter is in the garden	məgəl (i) cəll (i) bagẽ:t(ũ) assə
47.	His daughters	tagil(yɔ) cəllyɔ
48.	His daughters are here	tagil(yɔ) cəll(yɔ) haŋg(a) assəti
49.	Call your daughter	tugəl(ɛ) cəlle:(kə) appəyi

50. Is she your sister ?	ti tugəl(i) bhyəṇ(i) vɛ
51. No, she is my daughter	nhə:yi ti məgəl(i) cəlli
52. My brothers and sisters are in the house	məgəl(ī) bhavənḍ(ɔ̃) ghərā̃:t(ũ) assəti
53. He has three children	tak(ka) tɛgjəṇ(ə) čerḍvɔ̃ assəti
54. His children are young	tagil(ī) čerḍvɔ̃ sanṇ(ə) assəti
55. Where are your children ?	tugəl(ī) čerḍvɔ̃ khə:y(ī) assəti
56. My children are in the school	məgəl(ī) čerḍvɔ̃ skulā:t(ũ) assəti
57. My sons have gone to school	məgəl(ɛ) cəll(ɛ) skula:(kə) vəjgelya:ti
58. My brother is young	məgəl(ɔ) bha:v(u) sa:n(u) assə
59. My two brothers are young	məgəl(ɛ) dɔgjəṇ(ə) bha:v(ə) sann (ə) assəti
60. Here is your son	haŋg(a) ass(ə) tugəl(ɔ) cellɔ
61. Here is her son	haŋg(a) ass(a) tigəl(ɔ) cəllɔ.
62. Their sons are also here	taŋgil(ɛ) cəlleyi haŋg(a) assəti
63. Their house	tagil(ɛ̃) ghə:rə
64. Their houses	tanŋgil(ī) ghə:rɔ̃
65. The hands of the child are small	čerḍal(ɛ) ha:t(ə) sann(ə) assəti
66. His baskets	tagil(yɔ) muṭṭyɔ
67. Her basket	tigəl(i) muṭṭi
68. I see you	ha:v(ɔ̃) tuk(ka) pəḷəytã
69. We see you	ammi tuk(ka) pəḷəytati
70. You (sg.) see me	tũ mak(ka) pəḷəyta
71. The child sees him	čerḍũ tuk(ka) pəḷəyta
72. The child sees her	čerḍũ tik(ka) pəḷəyta
73. They see me	tɛ mak(ka) pəḷəytati
74. They see you	tɛ tuk(ka) pəḷəytati

75. I see him	ha:v(ɔ̃) tak(ka) pəḷəytã
76. I see her	ha:v(ɔ̃) tik(ka) pəḷəytã
77. I see it	ha:v(ɔ̃) tɛ pəḷəytã
78. I see them	ha:v(ɔ̃) taŋk(a) pəḷəytã
79. I come here	ha:v(ɔ̃) haŋg(a) yəttã
80. We come here	ammi haŋg(a) yəttati
81. You (sg.) come here	tũ haŋg(a) yətta
82. You (pl.) come here	tummi haŋg(a) yəttati
83. He comes to me	tɔ məllɛg(i) yətta
84. She comes to our house	ti amgil(ɛ) gha:r(a) yətta
85. They come to school	tɛ sku:la(kə) yəttati
86. The child comes here	čerḍũ haŋg(a) yətta
87. The children come to the garden	čerḍvɔ̃ ba:gẽ:t(ũ) yəttati
88. I go there	ha:v(ɔ̃) thə:y(ī) vəttã
89. We go there	ammi thə:y(ī) vəttati
90. They go to the field	tɛ šettã:t(ũ) vəttati
91. I go to the house	ha:v(ɔ̃) gha:r(a) vəttã
92. We will stop here	ammi haŋg(a) rabyã
93. The leaves fall from the tree	jhaḍarthan(nu) pann(ɔ̃) pəḍtati
94. The bird sits on the tree	pəkšu jhaḍar(i) bəsta
95. He sleeps under the tree	tɔ jhaḍamuḷa:(kə) niddəta
96. He hits the bird	tɔ pəkša:(kə) marta
97. The birds fly	pəkš(ə) ubtati
98. The animals are in the field	jəna:vər(ɔ̃) šɛttã:t(ũ) assəti
99. The cows are grazing	gay(yɔ) cərət(ə) assəti
100. The cows give milk	gay(yɔ) du:d(ə) dittati
101. We milk the cows	ammi gay(yɔ) piḷtati
102. We ride horses	ammi gho:ḍyar(i) bəstati
103. They jump over the fence	tɛ kumpṇarthan(u) uḍtati
104. The child falls down	čərḍũ təggu pəḍta
105. He stands there	tɔ thəy(ī) ubrəta
106. He goes to the house	tɔ ghəra:lag(i) vətta

107.	The child is sitting there	čerḍũ thəy(ī) bəslyā̃
108.	What do you eat ?	tũ kəsl(ɛ̃) khatta
109.	I eat bread	ha:v(ɔ̃) breḍḍ(ə) khattā̃
110.	How many children have you ?	tuk(ka) kitl jə:ṇ(ə) čerḍvɔ̃ assəti
111.	I have three children	mak(ka) tɛgjəṇ(ə) čerḍv(ɔ̃) assəti
112.	What is your name ?	tugəl(ɛ̃) na:v(ɔ̃) kəslɛ̃
113.	My name is	məgəl(ɛ̃) na:vɔ̃ ....
114.	How old are you ?	tuk(ka) kitl(ī) vərsɔ̃
115.	I am fifty years old	mak(ka) pənnas(ə) vərs(ɔ̃) jallī
116.	When do you get up ?	tũ kɛnn(a) uṭayta
117.	I get up at six o'clock	ha:v(ɔ́) sə ghənṭɛr(i) uṭaytā̃
118.	Where do you live ?	tũ khəy(ī) rabta
119.	I live in the village	ha:v(ɔ́) həḷyentũ rabtā̃
120.	What do you do ?	tũ kəsl(ɔ̃) kərta
121.	I work in the field	ha:v(ɔ̃) šɛttā̃:t(ũ) ka:m(ə) kərtā̃
122.	I work in the other village	ha:v(ɔ̃) tya ane:k(ə) həḷyenṭ(ũ) ka:m(ə) kərtā̃
123.	I am here	ha:v(ɔ̃) haŋg(a) assɔ̃
124.	We are here	amm(i) haŋg(a) assəti
125.	You (pl.) are here	tummi haŋg(a) assəti
126.	You (pl.) be here	tummi haŋg(a) assa:ti
127.	I am tall	ha:v(ɔ̃) di:g(u) assɔ̃
128.	You are tall	tũ di:g(u) assə
129.	She is tall	ti di:g(i) assə
130.	He is tall	tɔ di:g(u) assə
131.	We are tall	amm(i) di:g(ə) assəti
132.	They are tall	tɛ di:g(ə) assəti
133.	It is tall	tɛ̃ di:g(ə) assəti
134.	The hill is high	guḍḍ(ɔ) yettər(u) assə
135.	The man is tall	mənuš(u) di:g(u) assə
136.	That man is great	tɔ mənuš(u) tho:r(u) assə
137.	That girl is lean	ti cəlli sukḍ(i) assə
138.	That man is short	tɔ mənuš(u) guḍḍ(ə) assə

139. This man is blind	hɔ mənuš(u) kurḍ(ɔ) assə
140. The woman is blind	baylmuniš(i) kurḍi assə
141. He is lame	tɔ mɔṇṭ(ɔ) assə
142. She is clever	ti huša:r(ə) assə
143. The boy is deaf	cəll(ɔ) kɛpp(ɔ) assə
144. The boy is lazy	cəll(ɔ) aḷši assə
145. The good boy	bərɔ cəllɔ
146. The good girl	budvənti cəlli
147. The good boys	budvənt(ə) cəllɛ
148. The small child	sa:n(ə) čerḍũ
149. The small children	sann(ə) čerḍvɔ̃
150. The big book	hɔḍ(ə) bu:kə
151. The big books	hɔḍḍ(ə) bukkɔ̃
152. White horse	dhɔ̃:v(ɔ) ghɔḍɔ
153. The white horses	dhɔ̃:v(ɛ) ghɔḍɛ
154. The green leaf	pačv(ɛ̃) pa:nə
155. The green leaves	pačvī pannɔ̃
156. The large house	hɔḍ(ə) ghə:rə
157. The large houses	hɔḍḍ(ə) ghə:rə
158. The beautiful village	gomṭi həḷḷi
159. The beautiful villages	gomṭyɔ həḷyɔ
160. This story is good	hi ka:ṇi bəri assə
161. I like these five books	mak(ka) hī pã:c(ə) pustək-(ɔ̃) avəḍtati
162. Come here	haŋg(a) yɔ
163. Go there	thə:y(ĩ) və:cə
164. Bring some water	thɔḍɛ̃ udda(kə) ha:ḍi
165. Call him	tak(ka) appəyi
166. Sit (down)	bəysə
167. Speak slowly	həgu:r(ə) ulləyi
168. Tell me a story	makk(a) e:k(i) ka:ṇi sã:gə
169. Break it	tɛ̃ thuṇṭəyi
170. Keep it down	tɛ̃ təg(gu) dəvvəri
171. Lift it up	tɛ̃ ũ:c(ə) ukkəḷi
172. Read the book	bu:k(ə) va:či
173. Come to school	sku:la(kə) yɔ
174. Go home	gha:r(a) və:cə

175.	Bring back the book	bu:k(ə) pərət(ə) ha:ḍi
176.	Call your brother	tugəl(ɛ) bha:va(kə) appəyi
177.	Sit down on the ground	təggu nɛlar(i) bəysə
178.	Stand on the bench	benčar(i) ubra
179.	Speak a word	e:k(u) šəbd(u) ulləyi
180.	The dog is here	su:ṇɛ̃ haŋg(a) assə
181.	The dog is there	su:ṇ(ɛ̃) thə:y(ĩ) assə
182.	The book is below the table	bu:k (ə) ṭeblatəg (u) assə
183.	The book is on the table	bu:k (ə) ṭəblačer (i) assə
184.	The sky is above	aka:š (ə) vəyr (i) assə
185.	The earth is below	pruthvi təgg (u) assə
186.	The tree is on this side	jha:ḍ(ə) hɛ baju:(kə) assə
187.	The tree is on that side	jha:ḍ(ə) tɛ baju:(kə) assə
188.	The tree is yonder	jha:ḍ(ə) idrar(i) assə
189.	I am near the tree	ha:v(ɔ̃) jha:ḍalaggi assə
190.	I am far from the tree	ha:v(ɔ̃) jhaḍalagthan(u) dhur(ə) assə
191.	I am close to the tree	ha:v(ɔ̃) jhaḍalaggi assə
192.	He is away	tɔ dhu:r(ə) assə
193.	He went away	tɔ dhu:r(ə) vəjgelɔ
194.	He went up	tɔ vəyr(i) vəjgelɔ
195.	We went away	ammi dhu:r(ə) vəjgelɛ
196.	He came down	tɔ təgg(u) aylɔ
197.	I fell down	ha:v(ɔ̃ təg(gu) pəḷḷɔ̃
198.	Air is everywhere	həv(a) səgḷkəḍey(i) assə
199.	He is nowhere	tɔ khəyĩ na
200.	I looked for it everywhere	ha:v(ɛ̃) tɛ̃ səgḷkəḍey(i) pəḷəylɛ̃
201.	I found it nowhere	mak(ka) tɛ̃ khəyĩ meḷṇi
202.	Come in	bhittər(i) yɔ
203.	Step on the stone	phatračer(i) pa:y (u) dəvvəri
204.	Go round	suttu və:cə

205.	Jump over the fence	kumpṇačer(i) than(u) u:ḍə
206.	Go below the cart	gaḍye:č(a) mu:lã:t(ũ) və:cə
207.	The bird is in the cage	pəkšu pinjərɛ̃t(ũ) assə
208.	The bird is on the tree	pəkšu jhaḍačer(i) assə
209.	The bird is in the nest	pəkšu ghu:ḍant(ũ) assə
210.	A big basket	ho:ḍi muṭṭi
211.	The basket is big	muṭṭi ho:ḍi assə
212.	Hard wood	ghəṭṭi lakkuḍə
213.	The wood is hard	lakkuḍ(ə) ghəṭṭi assə
214.	The dirty hand	bhurs(ɔ) ha:tu
215.	The hand is dirty	ha:t(u) bhurs(ɔ) assə
216.	I came yesterday	ha:v(ə́) ka:l(i) aylɔ̃
217.	We came yesterday	ammi ka:l(i) aylɛ
218.	He killed the bird yesterday	tan(nɛ) pəkš(u) ka:l(i) marlɔ
219.	I am coming	ha:v(ə̃) yəttə assə
220.	He is killing the bird	tɔ pəkšu martə assə
221.	I shall come tomorrow	ha:v(ə̃) pha:y(i) yəttã
222.	I will kill the bird tomorrow	ha:v(ə̃) pəkšu pha:y(i) martã
223.	I come every day	ha:v(ə̃) nityə yəttã
224.	He always kills birds	tɔ kɛnnay(i) pəkš(ə) marta
225.	I may come	ha:v(ə) yəvča(kə) pha:və assə
226.	He may kill the bird	tɔ pəkša(kə) ma:ru(kə) pha:və assə
227.	I should come	ha:v(ɛ̃) yəvkajə
228.	He should kill the bird	tannɛ pəkša(kə) marka
229.	I aught to come	ha:v(ɛ̃) yə́vkajə
230.	He ought to write a book	tann(ɛ) e:k(ə) bu:k(ə) borɔ̃:kajə
231.	I want to come	mak(ka) yə̃vč(ɛ̃) mənã:t(ũ) assə
232.	He wants some money	tak(ka) thɔḍe pəyš(ɛ) jãvkati

233.	I like to come	mak(ka) yə̃vč(ɛ) mə̃nā:t(ũ) assə
234.	He liked to eat fruit	tak(ka) phə̃:ḷ(ə̃) khāvč(ɛ̃) mhəḷḷ ɛr(i) pri:ti
235.	I came before you (came)	ha:v(ə̃) tu:v(ɛ̃) yə̃vč(ɛ) pəylɛ ayl5
236.	He did the work before you did	tũ:v(ɛ̃) korč(ɛ) puḍɛ tannɛ ka:m(ə) kɛllɛ̃
237.	Who will come with me?	məgəl(ɛ) saŋgat(i) koṇə yətlɛ̃
238.	I shall come	ha:v(ə̃) yətlɔ̃
239.	My brother will come	məgəl(ɔ) bha:v(u) yətlɔ
240.	When are you going?	tũ kɛ̣nn(a) vətta
241.	We shall go tomorrow	amm(i) pha:yi vətlɛ
242.	When did he come?	tɔ kɛ̣nn(a) aylɔ
243.	He came yesterday and went	tɔ ka:l(i) aylɔ an(i) vəjgelɔ
244.	It is well that he came	tɔ ayl(ɔ) mhoṇ(u) bərɛ̃ jallɛ̃
245.	Go and come back	və:cun(u) yɔ
246.	I am not going	ha:v(ə̃) və:cəna
247.	I shall not go	ha:v(ə̃) və:cəšna
248.	Why are you going?	tũ kəllya:(kə) vəcka
249.	Why should I go?	ha:v(ɛ̃) kəslya:(kə) vəcka
250.	I shall go after he comes	tannɛ ya:nəpəḍ(ɛ) ha:v(ə̃) vəttā
251.	I shall go if he comes	tann(ɛ) aylɛr(i) ha:v(ə̃) vətlɔ̃
252.	You must go	tu:v(ɛ̃) vəcka
253.	What did you say?	tu:v(ɛ̃) kəsl(ɛ̃) mhəḷḷɛ̃
254.	I told you to come	ha:v(ɛ̃) tuk(ka) yə̃vča(ka) saŋglɛ̃
255.	I said nothing	ha:v(ɛ̃) kəslɛyī mhə:ṇṇi
256.	How shall I speak?	ha:v(ə̃) kəšš(i) ullõvũ
257.	You should say thus	tu:v(ɛ̃) əšš(i) mhoṇka
258.	What is this called?	hak(ka) kəsl(ɛ̃) mhəṇtati
259.	Who is he?	tɔ ko:ṇu

260.	Where does he come from ?	tɔ khə: y(ĩ) thavn(u) yətta
261.	Who are those men who have just come ?	att(ə̃) ayl(ɛ) tɛ lo: k(ə) kɔṇə
262.	They (are) merchants	tɛ vyapari
263.	Do say thus	ašš(i) mhoṇka
264.	Do not say thus	ašši mho: ṇṇaka
265.	These are not good words	hɛ bər (eči) šəbd (ə) nhə:yi
266.	What is that ?	tɛ̃ kəslɛ̃
267.	That is a house	tɛ̃ e: k(ə) ghə: rə
268.	Whose house is that ?	tɛ̃ kɔṇa: l(ɛ̃) ghə: rə
269.	It is mine	tɛ̃ məgə: lɛ̃
270.	That house is to be sold	tɛ̃ ghə: r(ə) vikč(ɛ̃) assə
271.	What will you give for it ?	tũ tak(ka) kitl(ɛ̃) dišši (di: ši)
272.	You stay here, I shall go	tũ haŋg (ga) ra: bɔ ha: v(ə̃) vəttã
273.	Look at him	tak(ka) pə: ḷɛ
274.	I cannot do this work	mak(ka) hɛ̃ ka: m(ə) koru(kə) jayna
275.	They will ask me	tɛ mak(ka) vičartəlɛ
276.	They may ask	tɛ nimgũ:čɛ pha: və assəti
277.	I have nothing with me	məllyag (i) kəsəleyĩ na
278.	I made it myself	tɛ̃ ha: vɛ̃č (i) kɛllɛ̃
279.	You may go, I shall stay	tu: v(ɛ̃) vəččedə ha:və̃ rabtã
280.	I am not leaving you alone	ha:v(ə̃) tuk(ka) ɛklya: kə sɔṇṇa
281.	Can you do it ?	tuk(ka) tɛ̃ koruk(ə) jatt(ə) vɛ
282.	We cannot do it	am(ka) tɛ̃ koru(kə) jayna
283.	Everyone went there	prəti ɛklɔ thə: y(ĩ) vəjgelɔ
284.	Everything is lost	səgəḷẽ(yi) na jallɛ̃
285.	All those you have called have come	tu: v(ɛ̃) appəyi(lɛ) səgḷey(i) aylɛti

286.	I came last of all	ha:v (ɔ̃) səgḷɛ̃gəl (ɛ) nəntər(ə) aylɔ̃
287.	I came last	ha:v (ɔ̃) kəḍe: r(i) aylɔ̃
288.	He is the eldest son	tɔ ho: ḍ(u) cəllɔ
289.	Invite them all for meals	taŋk (a) səgḷɛ̃kə ǰɛvṇa (kə) appəyi
290.	It is done	tɛ̃ kɛllyã
291.	It may happen	tɛ̃ jãvča(kə) pha: vəssə
292.	It has happened	tɛ̃ jallyã
293.	It is impossible	tɛ̃ šəkyəna
294.	It is night	attɔ̃ rat(i) jalli
295.	Where do you live?	tũ khə: y(ĩ) rabta
296.	Where have you gone during the night?	ratti tũ khə: y(ĩ) vəjgelelɔ
297.	The house I live in is a large one	ha: v(ɛ̃) rabč(ɛ̃) ghə: r(ə) hɔḍ(ə) assə
298.	Are they at home?	tɛ gha: r(a) assəti vɛ
299.	Let them all come	tɛ səgḷey(i) yəvvoti
300.	Let it remain	tɛ̃ təši: (či) assvɔ
301.	You must not remain here	tũ haŋg(a) ašča(ka) najjə
302.	Do not tell lies	phəṭṭi ullõnəka
303.	Not that one, but this	tɛ̃ nhə: yi hɛ̃
304.	This is not good, give me that	hɛ̃ bə: r(ɛ̃) na makka tɛ̃ ḍi
305.	Besides this, I want something else	hɛ nənt(a) mak(ka) ani kəsleki jã: vka
306.	I want some more	mak(ka) ani thɔḍɛ̃ jãvka
307.	If they do not want it, give it to me	tɛ̃ taŋk (a) nakkjallɛr (i) mak (ka) di
308.	Do not go to bed so soon	itl(ɛ) vəgg(i) niddonəka
309.	How are you related to him?	tũ tak(ka) kəslɛ̃ lɛkta
310.	We are not related	ammi lɛkkənati
311.	He is writing a book	tɔ e:k(ə) bu: k(ə) bərəytə assə

312.	I am taking as much as you give	tū kitl(ɛ̃) ditt(ə) ki titlɛ̃ ghett(ə) ha:və̃
313.	Open the door	ba:gil(ə) ka:ḍi
314.	Close the door	ba:gil(ə) gha:li
315.	I have never seen you before	ha:v(ə̃) tuk(ka) hajji pəyl(ɛ̃) pəḷəyni
316.	I used to meet him	ha:v(ə̃) tak(ka) mɛḷtalɔ̃
317.	You do not know, nor do I	tukkay(i) gotna makkay(i) gotna
318.	Have you got no house ?	tuk(ka) ghə:rə na vɛ
319.	Let some one of you go and fetch him	tumgil pəyki kɔṇəytəri ɛkl(ɔ) və:cun tak(ka) ha:ḍɔ
320.	Who will give money to a man like you ?	tujjəsl (ɛ) manuššakə kɔṇ(ə) pəyš (ɛ) ditlɛ̃
321.	What kind of work is that ?	kəsl (ɛ) nəmunyač (ɛ̃) ka:m(ə) tɛ̃
322.	Why have you left your work half-done ?	tu:v(ɛ̃) tugəl(ɛ̃) ka:mə ərdə kornu kəslɛ sɔḷḷyã
323.	It is of no use	tajjɔ kəsloyi upyo:g(u) na
324.	Come after four o'clock	ča:r(i) ghəṇṭɛ nəntər(ə) yɔ
325.	Come within an hour	ɛk (ka) ghəṇṭ(ɛ) bhittər(i) yɔ
326.	Do whatever you like	tuk(ka) jã:vka jallil (ɛ̃) kə:ri
327.	There is no use of three men, one is enough	tɛgjəṇã:gl(ɔ) kəsləy(i) upyo:g(u) na ɛkl(ɔ) pu:rɔ
328.	We came by this road	ammi hɛ rəstɛn (ɛ) aylɛ
329.	We came in a cart	ammi ga:ḍyent (u) aylɛ
330.	We came on foot walking	ammi cəmku:n(u) aylɛ
331.	I went there	ha:v(ə̃) thə:y(ĩ) vəjgelɔ̃
332.	He went to school	tɔ sku:la(kə) vəjgelɔ

333.	I have gone to my friend	ha:v(ɔ̃) məgəl(ɛ) mitral(ɛ) gha:r(ə) vɔjgelɔ̃
334.	She has gone to her mother	ti tigəl(ɛ) avsu:lɛ(gi) vəjgelya
335.	I had done this before	ha:v(ɔ̃) hɛ̃ phu:ḍ(ɛ) kɛllyã
336.	He had spoken it to me	tɔ məllyagi ullɔyilɔ
337.	They went before I came	ha:v(ɛ̃) yɔ̃vč(ɛ) pəyl(ɛ̃) tɛ vəjgelɛ
338.	I was sleeping all day	ha:v(ɔ̃) səgḷo:divs(u) niddəlilɔ̃
339.	Now I have slept	aṭṭã ha:v(ɔ̃) niddəlã
340.	He was sleeping when I went to see him	ha:v(ɔ̃) tak(ka) poḷon-ča(ka) vəjgel(elɛ) tavəḷi tɔ niddəlilɔ
341.	He is lying down and reading	tɔ niddon(u) vactə assə
342.	He was lying on the ground when I saw him	ha:v(ɔ̃) tak(ka) pəḷəyil-tavəḷ (i) tɔ nɛlar(i) pəḷḷilɔ
343.	He had done this before	hɛ̃ tan(nɛ) phu:ḍ(ɛ) kelliḷɛ̃
344.	He may have gone before I reach him	ha:v(ɛ̃) pãvč(ɛ) phu:ḍ(ɛ) tɔ vəjgelelɔ assu(kə) pha:vəssə
345.	He may be married	tagil(ɛ̃) ləgnɔ jallil(ɛ̃) assu pha:vəssə
346.	If horses had wings they would have flown	ghoḍɛ̃k(ə) pakk (ɔ̃) aššil-jallyar(i) tɛ ubtəlšilɛ
347.	If he has studied he will pass	tann(ɛ) abhya:s(u) kellil-ləslɛı(i) tɔ pa:sjatlɔ
348.	If the train is late, we may catch it	ṭre:n(ə) ve:ḷkornu aylɛri amka mɛḷtəḷɛ̃

350. He came out of the house	tɔ ghə:rã:than(u) bha:yr(ə) aylɔ
351. He went through the field	tɔ šɛttã:than(u) vəjgelɔ
352. She collected the fallen fruits	tinnɛ təggu pəḷḷil phə:ḷɔ̃ vəṭṭu kellĩ
353. Printed books are easy to read	čhappil(ĩ) bukk(ɔ̃) vač-čuk(ə) səsa:rə astati
354. How far will you come ?	tũ kitl dhu:r thayi yətlɔ
355. I shall come as far as your home	ha:v(ɔ̃) tugəl(ɛ) ghəral(ya) thay(i) yəttã
356. I never left my native town till now	ha:v(ɛ̃) a:ǰi thay(i) məgəl(ɛ) gã:v(ə) soṇṇi
357. Do not go before I come	ha:vɛ̃ yɔ̃vč(ɛ) phu:ḍ(ɛ) vəccu:nəka
358. He may still come	tɔ ajuni kəyi yɔ̃včɛ(kə) pha:vəssə
359. It is late, he will not come now	attã ve:ḷ(u) jallɔ ani tɔ yɛšna
360. He will come after a week	tɔ e:k(u) aṭhəvḍnəntər(ə) yətlɔ
361. How tall you have grown !	kitl(ɔ) ɛttər jalla tũ
362. He seems still young	tɔ əju:ni sa:n dista
363. Some are new, some are old	thɔḍɛ nəv(ɛ) assəti thɔḍɛ pɔrn(ɛ) assəti
364. His brother is not so clever	tagil(ɔ) bha:v(u) titl(ɔ) budvənt(u) na
365. Learn one lesson every day	nittyəyi e:k(u) pa:ṭh(u) ši:kə
366. How many words do you know ?	tuk(ka) kitl(ɛ) šəbd(ə) gottu assəti
367. This is not eatable	hɛ̃ khãvč sarkh na
368. This water is not drinkable	hɛ̃ udda:kə pĩvč sarkh na
369. Is such a thing possible ?	əsl(ɛ̃) kəslẽyi šəky (ə) assəvɛ

370.	Who knows?	ko:ṇak(ə) gottu
371.	What do you want?	tuk(ka) kəsl(ɛ̃) jãvka
372.	Work in the day and sleep at night	divs(a) ka:mə kəri ari ratti niddɛ
373.	A month has thirty days	ɛk(ka) mhəynɛ(kə) ti:s(ə) divəsə
374.	There is a stone in the mango	ambya(čɛ) bhittər(i) kattɔ assə
375.	A bull has two horns	bəylak(ə) do:n(i) šiŋgɔ̃ astati
376.	This is my usual food	hɛ̃ məgəl(ɛ̃) nittyačɛ̃ kha:ṇɔ
377.	Some fish are big some are small	thɔḍyɔ maslyɔ hɔḍḍə astati thɔḍyɔ sannə astati
378.	The snake moves zigzag	sərpu vãkəḍɔ tĩ:kəḍɔ vətta
379.	The dog runs fast	su:ṇɛ̃ jɔra:n(ɛ) dhã:vta
380.	Keep the fruit covered	phɔ:ḷ(ə) dhã:kun(u) dəvvəri
381.	Birds have wings	pəkšã:k(ə) pakk(ɔ̃) assəti

CHAPTER VI

VOCABULARY

The alphabetical order followed is :

ə, ə:, a, a:, i, i:, u, u:, e, e:, ɛ, o, o:, ɔ, k, kh, g, gh, ŋ, č, čh, ǰ, ǰh, c, j, jh, ṭ, ṭh, ḍ, ḍh, ṇ, t, th, d, dh, n, p, ph, b, bh, m, y, r, l, ḷ, v, š, s, h, f. The verbs are given in the form of Imp. 2 P. sg. or as a verbal noun when the root form is not elicited.

əccu	mould
əṭhra	eighteen
əḍḍe:cə	two and half.
əgdi	fully
əpma:nu	insult
əbhrəkə	mica
əbya:su	habit
əma:sə	new moon day
ə̃yśi	eighty
ərdə	half
əšəktə	weak
əšši	thus
əslɛ̃	such
əsvələ	bear
ə:ṭə	condition
aka:šə	sky
akro:ḍə	walnut
agga:ḍi	train
aŋgəṇə	courtyard
aŋgə	body
ajjɔ	grandfather
aǰǰi	grandmother
aṭṭi	cooking pot
aṭhəvḍɔ	week
aḍkittɔ	nut-cutter
aḍḷi	blade fixed to a plank
attã	now
attebhəy ṇi	paternal aunt's daughter
attebha:vu	paternal aunt's son
ani	and
appəḍi	to touch
appəyi	to call
ambɔ	mango
ammi	we
amšɛ̃	sour
ayta:ru	sunday
ayda:nə	pot
a'llɛ̃	ginger
alsandɔ	beans
aḷši	lazy
ava:ju	noise
avkhəḷə	naughty
avŋgalɛ̃	cloth
avrɛ	kidney beans
assuḍi	to winnow
asti	estate
a:ǰi	today
a:ṭə	eight
a:tma	soul
a:tya	paternal aunt
a:mbɛ ru:ku	mango tree

a:ya:ḷə	mane
a:ykə	hear
a:yda:nə	utensils
a: fu	opium
a:rop korcɔ	to accuse
a:rti	lamp worship
a:vəḍčɛ̃	to like
a:vsu	mother
a:ša	hope
a:ščəryə	wonder
a:ščɛ̃	to be
a:stikə	theist
ã:gə	body
ã:tḍɛ̃	intestine
ikra	eleven
iččha	wish
idra:ri	in front of
indrədhənušyə	rainbow
istri	iron
ukkəḷi	to lift
ukḍə tandu:ḷu	boiled rice
uggəḍi	to open
ugḍa:s kəri	to remember
uŋṭɔ	thumb
uǰa:ḍ —	to dawn
ujjə kə:ri	to kindle
ujjɔ	fire
ujvɔ	right
uǰǰa kaḍḍi	match stick
uṭṭa	to rise
uḍidu	black gram
uḍḍəyi	to throw
uttərə	the north
utkaḍɛ vəkkəḍə	purgative
uthəḷə	shallow
udari	open
uda:ri kəri	to open
udde:šu	intention
udda:kə	water
unduru	rat
upa:su	fast
upča:ru	treatment
ubtɛ̃	measles
ubra	to stand
ummə ghɛ	to kiss
uləṭ	on the contrary
uru:ṭə	round
ussəḷ	to surge up
ulləyi	to say
uššɛ̃	pillow
u:ḍə	to fly
u:ḍə	to jump
u:ṇɛ̃ kəri	to subtract
u:və	louse
u:varu	flood
ũ:cə	tall
ũ:cə	top
ũ:ṭu	camel
ekoṇi:sə	nineteen
ekdəmə	suddenly
e:kə	one
ɛkḍə kəri	to gather
ɛklo:či	alone
ɛrḍel tɛlə	caster oil
o:ghu	current
kəṭhin	hard
kəjjəḷə	collyrium
kəḍe:cɔ	last
kəṇəŋgə	sweet potato
kəṇḍi	window
kəṇkəṇu	headache
kənǰu:sə	miser

kəpa:ṭə	cupboard	katḍi	skin
kəpa:ḷə	forehead	katri	scissors
kəppə	cup	kanəsə	file
kəbu:tərə	pigeon	kandɔ	onion
kəbbu	sugarcane	kanddi	mirror
kəməḷə	lotus	kappusu	cotton
kəma:nə	arch	kapsal jha:-ḍə	cotton plant
kəyru	rubbish		
kər kaḍi	to sweep	kambəḷi	blanket
kərgəyi	to dissolve	kambəḷgo:ru	sheep
kərgəyi	to melt	kaydɔ	law
kərṇḍəkə	spectacles	kayḷɔ	crow
kəliŋgəḍə	water melon	karatɛ̃	bitter gourd
kəlḷɛkɔ	why	kaḷoku	darkness
kəslɛkɔ	why	kasəvə	tortoise
kəllɛ̃	what	ka:ki	paternal uncle's wife
kəslɛ̃	what		
kəḷčɛ̃	to under-stand	ka:ka	paternal uncle
kəši	how	ka:gədə	letter
kəšipuṇi	somehow	ka:gədu	paper
kəšṭə	labour	ka:cə	glass
kəsrətə	acrobatics	ka:pi	to cut
kə˜ypuṇi	sometimes	ka:m kəri	to work
kə:ḍu	bitter	ka:yli	frying pan
kə:ḍɔ	cliff	ka:rəṇə	cause
kə:phə	phlegm	ka:l	time
kə:yi	than	ka:li	yesterday
kə:ri	to do	ka:ḷɔ	black
kə:sayi	butcher	ka:ḷmi:ri	black pepper
kə:vəru	envelope	ka:šɛ̃	bell metal
kakḍi	cucumber	ka:šṭi	loin cloth
kaŋkəṇə	bracelet	kã:ṭhu	coast
kajju	cashew fruit	kã:ṭhu	edge
kaju bi	cashew nut	kã:ti	to carve
kajjuḷɔ	glow-worm	ki	that
kanṭegoṇi	centipede	kiṭḷi	kettle
kattɔ	mango stone	kirgəṇɔ	skirt

kirnaṭilɔ	very weak
killɔ	fort
killoṇi	hiccough
ki:ḍɔ	insect
kuŋkəḍə	cock
kuŋkḍapi:lə	chicken
kuṭṭukə	ear ornament.
kuṇḍi	pot (for plant)
kumbaru	potter
kuraḍi	axe
kuru:pə	ugly
kurḍɔ	blind
kullɔ	buttock
kuḷitu	horse gram
kuḷarə	girl's mother's home
kuḷḷɔ	dwarf
kuššilɛ̃	rotton
kuščɛ̃	to rot
kusti	wrestling
ku:ḍə	room
ku:rṭu	waist
ku:li	labourer
kemuṇḍɔ	water melon
kempə	ruby
keḷphu:lə	plantain flower
ke:kə	cake
ke:ḷi	plantain tree
ke:səri	saffron
kɛnnə	when
kɛdnə	when
kɛnnayi	any time
kɛnnaytəri	sometimes
kɛppc	deaf
kɛbeǰə	cabbage
kɛḷɛ̃	banana
kotəmbəri	coriander seed
komḍi	hen
korã:tũvčɛ̃	to bore
korṭə	court
koḷolu	flute
koḷunduru	big rat
ko:kiḷa	cuckoo
ko:ṭu	coat
ko:ḍɛ̃	puzzle
ko:pu	anger
ko:ḷi	fisherman
kɔṭgɛ̃	cowshed
kɔṇə	who
ko:ṇu	who
kɔpčɛ̃	to get angry
kɔmḍɔ	cock
kɔytɔ	sickle
kɔllɔ	fox
kɔḷɔ	bud
kɔḷi	bud
kɔḷtɔ	spider
kɔḷsɔ	coal
kɔfi	coffee
kru:rɔ	cruel
kla:rku	clerk
kšə:m korči	to forgive
khəjjuru	date palm
khəṭḷɔ	law suit
khətirə	for
khətkhətayi	to boil
khənčɛ̃	which
khəre:pəṇə	truthfulness
khərkəṭɛ̃	defiled
khərkhəri	rough
khərgəsə	saw

khərcəyi	to spend
khərju	itch
khəvlɔ	churning rod
khə:tə	manure
khə:ḍu	chalk
khə:ṇi	to dig
khə:ṇi	mine
kha:ṇi	mine
khə:ṇu	drawer
khə:yī	where
khə:rɛ̃	truth
khə:rpi	to scratch
kha	to eat
khakkɛ̃	arm-pit
khaṭiku	butcher
khaṇḍ	to cut
khandɔ	shoulder
khambɔ	pillar
kha:ḍə	beard
kha:li	idle
kha:li	empty
khã:ki	cough
khiccəyi	to stick
khisɔ	pocket
khi:ḷi	bolt
khi:ši	to scrape
khuṇṭi	peg
khurči	chair
khu:ni	murderer
khu:ḷu	heel
khu:ši	delight
khekḍɔ	crab
khe:ḷu	game
khɛḷə	to play
khogirə	saddle
khopporu	elbow
kho:lə	deep
khõ:bi	to prick
khɔbrɛ̃	coconut kernel
khɔrɛ̃	spade
gəndhəkə	sulpher
gəbbaščɛ̃	to be silent
gəri:bə	poor
gəruḍu	eagle
gərduddi	smooth gourd
gəvḷi	milkman
gə:ḷɔ	neck
gə:vu	wheat
gaḍḍəvə	ass
ganda jha:ḍə	sandlewood
gəvṇḍi	mason
gãyḍuḷə	earthworm
ga:yi	cow
ga:rɔ	hail
ga:jərə	carrot
ga:lu	cheek
ga:və	village
ga:ḷi	to filter
ga:ḷṇɛ̃	strainer
gã:ṭə	to meet
gã:ṭi	joint
gã:dilma:ši	wasp
gidhaḍə	vulture
gi:ḷə	to swallow
gu	excrement
guggumu	owl
guṭṭu	a secret
guḍḍɛ̃	short
guḍḍɔ	hill
guḍguḍu	thunderbolt
guṇ	virtue
guṇsuvə	pin

gupitə	secret	ghu:ḍu	cage
gupči	sparrow	ghu:bəḍə	owl
guptə	secret	ghũ:və	to turn round
gurbiṇi	pregnant	ghẽ:ḍɔ	rhinoceros
gurva:ru	thursday	ghɛ	to take
gulabə	rose	ghɔḍɔ	horse
gu:ṇi	to multiply	ghɔsa:ḷɛ̃	ribbed gourd
gu:ḷi	pill	čəkrə	wheel
gu:ḷi	tablet	čəṭṇi	chutney
gu:ha	cave	čəndru	moon
grə:həṇə	eclipse	čəppələ	sandals
gla:sə	glass	čəmcɔ	spoon
gɛṇe	span	čərčə	church
gɛrɔ	line	ča	tea
goḍel tɛlə	ground nut oil	čəḍḍi	shorts
gottu assə	to know	čabuku	whip
gobboru	ash	čaḷisə	forty
gomṭɛ̃	charming	ča:ku	knife
go:ndu	gum	ča:dərə	bed-sheet
go:ḷi	bullet	ča:ri	four
gɔḍə	gur	čikɛ	little
gɔḍə	sweet	čikkolu	mud
ghəṭṭi	hard	čiḍayi	to tease
ghəṭṭi	solid	čittələ	deer
ghəṭṭi kəri	to tighten	čittɔ	leopard
ghəḍya:ḷə	clock	činnə	sign
ghə:ḍi	fold	čipputə	wedding necklace
ghə:ḍi kəri	to fold	čibbəḍə	water melon
ghə:rə	house	čimṭɔ	tongs
ghaṇyarɔ	dirty	čimṇi	sparrow
ghaln ghɛ	to wear	čimṇel tɛlɔ	kerosene
gha:ṭi	to churn	čilkɔ	latch
gha:ṭu	ghat	či:mṭi	to pinch
gha:yu	wound	či:lə	bag
gha:li	to put	čĩ:cə	tamarind
gha:ši	to rub	čenḍu	ball
ghã:ṭə	bell		

čerḍũ	child
če:ḍi	prostitute
čha:pčɛ̃	to print
ǰəŋgli	man from the forest
ǰəǰǰu	judge
ǰənmu	birth
ǰə:gə	world
ǰa:du	witchcraft
ǰa:dugaru	magician
ǰivši mari	to kill
ǰi:bə	tongue
ǰi:rɛ̃	cuminseed
ǰi:vəntu	alive
ǰi:vu	life
ǰĩ:ki	to win
ǰhẽ:ḍɔ	flag
ǰɛkeṭə	waist-coat
ǰɛvəṇə	meal
ǰo:tišu	astrologer
cəpṭɛ̃	flat
cərtɛ̃	ring-worm
cərkhə	spinning wheel
cəlli	daughter
cəlli	girl
cəllɔ	son, boy
cəllovčɛ̃	to drive
cəvəṇḍi	female ghost
cəvtɔ	fourth
cəvda	fourteen
cə:ḍə	to climb
cə:ḍə	more
cə:mkə	to walk
cə:rəyi	to graze
cə:və	taste
canni	squirrel
campɛ̃	champak

cambaru	shoemaker
camḍɛ̃	leather
camkəḷu	wart
caḷṇɛ̃	sieve
ca:ndi	silver
ca:bə	to bite
cã:gə	good
cã:dṇɛ̃	moonlight
cukkəyi	to avoid
cunnɔ	lime
cu:kə	fault, to make a mistake
cu:pə	sharp
cori kəri	to steal
co:ri	to steal
corčɛ̃	to rob
co:ri	theft
co:ru	thief
cõ:či	beak
jəkhəmə	wound
jəna:vərə	beast
jəbḍɔ	jaw
jəminə	land
jəmkhanə	carpet
jəḷa:rɔ	mosquito
jə:gə	to live
jə:ḍə	heavy
jə:ḷəyi	to burn
ja	to become
jambəyi	yawn
jãvčɛ̃	to happen
ja:ḍi	thickness
ja:nvɛ̃	sacred thread
ja:ḷi	net (small)
ja:ḷɛ̃	net (big)
ja:ḷə	envy

ja:və	husband's brother's wife.
jã:bḷɔ	violet
jã:vəyī	son-in-law
juga:ru	gambling
jo:ḍsuyi	to join
jo:r	force
jɔpaḷɔ	swing
jɔḍə	to earn
jhəgjhəgčɛ̃	to shine
jhəgəḍɛ̃	quarrel
jhəggəḍi	to quarrel
jhərlɔ	cockroach
jhə:rɔ	stream
jha:ḍə	plant
jha:ḍi	to sweep
jha:ḍi	small wood
jhaḍuvalɔ	sweeper
jha:ḍu	broom
jha:ḍla:yi	to plant
jho:pḍi	hut
ṭəkkələ	baldness
ṭa:ḷə	cymbal
ṭikta	it lasts
ṭinnə	tin
ṭuva:lə	towel
ṭuva:lɔ	towel
ṭebələ.	table
ṭɔmeṭɔ	tomato
ṭoppi	cap
ṭo:ḷə	locust
ṭhərəyi	to decide
ṭhikki	nose ornament
ḍa:vɔ	left
ḍukkərə	pig.

ḍha:lə	shield
ḍhẽ:k di	to belch
təggu	down
təggu	bottom
təṭṭu	pony
təmbaku	tobacco
təmbu	tent
təya:rə	ready
təra:ju	balance
tərčɛ̃	to float
təlva:rə	sword
təḷ ha:tu	palm
tə:ṇə	grass
tə:ḷghə:rə	cellar
tə:ḷi	to fry (oil)
tə:ḷɛ̃	lake
tə:ḷə	bottom
tə:ri	yet
tə:vɔ	plate
takḍi	balance
tanduḷu	rice
tannekə	breakfast
tambɛ̃	copper
ta:kə	butter milk
ta: ǰɛ̃	fresh
ta:ṇi	to pull
ta:nə	thirst
ta:pu	fever
ta:mḍɔ duddi	pumkin
ta:rikhə	date
ta:ši	to scrape
ta:su	hour
tã:bḍɔ	red
ti	she
tittɔ	that much
timbəyi	to soak
timbilɔ	drenched

tiḷel tɛlə	sesamum oil	də:ri	valley
tisrɔ	third	də:ḷi	to grind
ti:kə	hot (taste)	də̃. və́	dew
ti:ni	three	dakkəyi	to show
ti:ru	shore	dantɛ̃	grinding stone
ti:ḷu	sesame		
ti:sə	thirty	dəntu	worm
tummi	you (pl.)	dantu:ṇi	comb
tuḷəši	basil	darlɔ	man
tũ	you (sg.)	darlɔ	male
tu:pə	ghee	da:ṭi	to press
tu:ri	point	da:ṭə	thick
tɛ̃	it	da:ḍi	molar tooth
tera	thirteen	da:ru	liquor
tɛlə	oil	da:ru	wine
tɛ̂llacɔ	oilman	da:lčini	cinnamon
tɔ	he	dã:tu	tooth
tɔ̃ḍə	mouth	di	to give
tɔ̃ḍɔ	face	dimbi	knee
to:ri	gram	divəsu	day
to:fə	cannon	divli	oil lamp
thəṇḍi	cold	dīvčɛ̃	to lend
thə:yī	there	dis	to appear
thavnu	from	di:gə	long
thuṇṭəyi	to pluck	di:vɔ	lamp
thuṇṭəyi	to break	di:su	day
thu:kəri	to spit	dukandaru	shopkeeper
thɔḍɛ̃	little	dukkə	pain
tho:ru	fat	dukkhə	sorrow
dəkšiṇə	south	duḍḍə	money
dəṇu:lilɔ	tired	duḍḍu	wealth
dəṇũ:čɛ̃	to be tired	dudvalɔ	milkman
dəṇḍə	fine	durbə:ḷɔ	poor
dəmmɔ	asthma	dusrɔ	second
dəya:ḷu	kind	du:ki	pain
dəldələ	marsh	du:də	milk
dəvlɔ	ladle	de:ḍu	one and a half
dəvvəri	to place		
də:ya	mercy	de:šu	country

de:vi	small-pox
de:vu	god
de:ru	husband's brother (younger)
dɛvəḷə	temple
de:vdutu	angel
dɛ̃və	to climb down
doggə	both
do:ṇi	boat
do:ni	two
do:ri	string
dɔḷɔ	eye
dra:kšu	grape
dhə:ḍpəḍə	movement
dhəḍavčɛ̃	to hammer
dhənušša	bow
dhəbdhəbɔ	waterfall
dhə:yī	curds
dhə:ri	to hold
dhə:ri	to catch
dhə:vɔ	white
dha	ten
dhakṭi	co-wife (younger)
dha:ṭu	hot smell
dhã:kṇɛ̃	lid
dhã:pī	to cover
dhã:və	to run
dhiṇḍɔ	naughty (child)
dhu:kɛ̃	mist
dhu:ḍi	man's brother's daughter
dhu:pə	incense
dhu:yi	to wash
dhu:rə	far away
dhu:vəru	smoke
dho:tərə	dhoti
dho:bi	washerman
dho:rnu	onward, from
dhɔnpa:rə	noon
nəkšətrə	star
nəṇədə	husband's sister
nəttu	nose ornament
nəntə	besides
nəntərə	after
nərəkə	hell
nəlya:ri	otherwise
nəvvɛ̃	nine
nəvvədə	ninety
nə:yə	smooth
nə:ḷi	rolling pin
nə:ḷɔ	tile
nə:ḷu	tap
nə:vinə	new
nə:vɛ̃	new
nagḍɔ	naked
naŋkuṭə	nail
naŋgəri	to plough
naŋgəru	plough
nattu	grandson
nariŋgə	orange
narlel tɛ̃lə	coconut oil
na:ṭəkə	drama
na:ṇɛ̃	coin
na:ti	grand daughter
na:gu	cobra
na:rlu	coconut
na:stikə	atheist
nã:kə	nose
nã:kpuḍə	nostril

nã:či kəri	to dance
niṭhə	straight
nityə	daily
nityəyi	always
niddɛ	to sleep
niddɛ	to lie down
nippəyi	to hide
nibbə	nib
nimbuvɔ	lemon
nisəṇi	ladder
nisəri	to slip
nividyu	offering
ni:ḍəḷə	forehead
ni:mgi	to ask
ni:ri	wrinkle
ni:ḷɔ	blue
nuksa:nə	loss
nɛḷə	floor
no:kəru	servant
nhə:yĩ	river
nha	to bathe
nha:ṇi	bathroom
nha:vi	barber
pəkšu	bird
pəgḍɛ	dice
pəṭṭɔ	belt
pəḍuvəḷə	serpent gourd
pəḍḍɔ	curtain
pəṇti	great grand daughter
pəṇtu	great grand-son
pəṇjɔ	great grand-father
pəṇji	great grand-mother
pətəŋgu	kite
pəttələ	sari
pəthyə	diet
pəd mhəṇčɛ̃	to sing
pəntə	time (as in three times)
pəndra	fifteen
pənnasə	fifty
pəyri	day before yesterday
pəylɛ̃	before
pəylɔ	first
pəyšɛ	money
pəri:kša	examination
pərətə	again
pərət yɔ	to return
pərəbə	festival
pəra:ti	pan
pərməḷu	essence
pəršu	battle axe
pərvətu	mountain
pərvu:čɛ̃	to groan
pəḷəru	plate
pəščimə	west
pəšča:tapu	repentence
pəsəri	to spread
pəsrəyi	to spread
pə:ḍə	to fall
pə:ri	fairy
pə:rã	day after to-morrow
pə:rḍi	basket
pə:ḷeru	plate
pə:ḷɛ	to see
pakḷi	petal
pačči	father's younger brother's wife

paṭgoṇi	centepede
patti	eyelash
pattələ	thin (density)
patləyi	to spread
pancvɔ	fifth
pannɔ	udder
pappəḍu	papad
paua:gã:ṭi	ankle
payjəmə	pajama
parəyi	crowbar
parvɔ	pigeon
pavəyi	to reach
pavuṇə	three-fourth
pavsaḍi	rainy season
pa:kə	wing
pa:cvɔ	green
pa:ṭi	slate
pa:ṭhu	lesson
pa:nə	leaf
pa:nə	page
pa:pə	sin
pa:yu	leg
pa:yɔ	foundation
pa:rəjə	mercury
pa:lki	palanquin
pa:ḷa	wave
pa:ḷi	turn
pa:və	quarter
pa:vulə	foot
pa:vsu	rain
pã:cə	five
pi	to drink
pikkilɛ̃	ripe
piṭṭi	powder
pittəḷə	brass
pindi	to tear
pinjrɔ̃	cage
pinnə	pin
pimpḷa:ru:ku	pipal tree
piša:čə	devil
piššɛ̃	insanity
pistulə	pistol
pissɔ	mad
pi:ṭə	flour
pi:ṭ məḷi	to kneed
pi:ḷə	young one
pi:ḷi	to milk
pi:ḷi	to wring
pi:sə	feather
pu	pus
puṇyə̃	merit
puttoṇyɔ	man's brother's son
punnəvə	full moon day
purɔ	enough
purši	sufficient
pustəkə	book
pu:j kəri	to worship
pu:ja	worship
pu:rə	all
pu:ri	to bury
pu:rvə	the east
pu:lə	bridge
peṭəyi	to send
peṭṭi	box
peṭṭu	blow
pennə	pen
pe:ri	to sow
pẽ:ḍi	oil cake
pɛjə	porridge
pɛrə	guava
pɛlɔ	glass
pɛska:ti	dagger

pɛska:ti	knife	phulta	it blooms
pɛ̃ṭə	trousers	phu:lə	flower
pokkəḷə	hollow	phũ:ki	to blow
poṭri	calf (of leg)	phe:ḍ	to atone (sin)
po:ṇṇuvəčɛ̃	to flee		
po:pəṭu	parrot	phe:ṇu	foam
po:pəyi	papaw	pho:vu	beaten rice
po:ši	to support	phɔḍɔ	cobra's hood
pɔṭə	stomach	bəgḷɔ	stork
pɔrṇɛ	old	bəkši:s	reward
pɔvə	to swim	bəṭṭəṭɔ	potato
prətye:k	each	bəṭṇə	button
prarthən kəri	to pray	bəḍḍi	stick
prəyətnə	effort	bəḍḍɔ	cudgel
pri:ti	love	bəṇṇu	colour
pri:ticɔ	dear	bəṇṇu	paint
phəṭṭi	false	bədəkə	duck
phəṇəsu	jackfruit	bəda:mə	almond
phəṇṇə	seasoning of food	bəndə	shut
		bəndərə	port
phəṇsa:ru:ku	jack tree	bəndukə	gun
phəsəyi	to cheat	bənd kəri	to shut
phə:ḷə	fruit	bənyənə	banian
phattəru	stone	bəysə	to sit
phallɛ̃	dawn	bəyl gaḍi	bullock cart
phavḍɛ̃	spade	bəro:bərə	right
pha:ṭi	back	bər korčɛ̃	to cure
phã:di	branch	bərṇi	jar
pha:yi	tomorrow	bəssə	bus
pha:ši	hanging	bə:jɔ	pakoda
phiṇsɔ	mucus	bə:ylu	bull
phirəyi	to turn	bə:rəyi	to write
phi:rə	to turn around	bə:lə	strength
		bə:lɛ̃	net
phuḍɛ̃	before	baki:čɔ	remaining
phuppusə	lung	bagilə	gate
phušarki marči	to boast	bagilə	door
		bajaru	market
phulpã:khrũ	butterfly	baṭḷi	bottle

bappa	father's younger brother
bappusu	father
bappulbhəyṇi	paternal uncle's daughter
bappulbha:-vu	paternal uncle's son
bambu	bamboo
bammuṇu	husband
baylmuniši	woman
baldi	bucket
basketə	basket
ba:gə	garden
ba:ju	side
ba:ṇu	arrow
ba:ylə	wife
ba:ra	twelve
ba:lə	tail
ba:ḷə	child
bā:di	to tie
bā:di	to build
bi	seed
bikkəṇḍə	jackfruit stone.
bikkuṇu	bed bug
biga:hatu	key
bija:giri	hinge
bittər yɔ	to enter
bibbɔ	cashew nut (green)
billu	arrow
biskiṭə	biscuit
bi:gə	lock
buḍḍəyi	to sink
buddhi	wisdom
buddhi bəḷə̃	chess
budvəntu	wise

budva:ru	wednesday
bu:kə	book
beḍyɔ	hand cuffs
benčə	bench
ba:kə	bench
be:ṭə	island
bɛḷṭu	belt
bɛṭə	bat
bɛtɔ	cane
bokkəḍi	goat
bokkoḍu	he-goat
boḍḍu	blunt
bombli	navel
bo:ṭi	ship
bo:ḍuyi	to beat
bɔkkɔ	boil
bɔṭə	finger
bɔmbɛ̃	picture
bɔmbɛ̃	doll
brəššə	brush
brasta:ru	thursday
bhəŋgi	sweeper
bhəyyə	fear
bhərti	high-tide
bhərlilɛ̃	full
bhəyṇi	sister
bhə:ri	to fill
bhaŋga:rə	gold
bhaccɔ	sister's son
bhaṭṭu	priest
bhavəṇḍɔ̃	brothers and sisters
bha:gčɛ̃	to divide
bha:ǰi	to fry (without oil)
bha:tə	paddy
bha:yrə	out
bha:ri	very much
bha:lɔ	spear

bha:vəjə	brother's wife
bha:vɔ	husband's brother (elder)
bha:vu	brother
bhikari	beggar
bhittəri	within
bhitrɔ	timid
bhurki	mosquito net
bhursɔ	dirty
bhu:kə	hunger
bhu:kəmpu	earthquake
bhu:tə	ghost
bhɛṇḍə	lady's finger
bho	much, great
bhogčɛ̃	to suffer
bho:rnivčɛ̃	to heal
bho:rnu	full
bhɔvrɔ	whirlpool
bhɔ̃kɔ	to bark
bhɔ̃vrɔ	butterfly
məggɛ̃	cucumber (big)
məŋ gḷa:ru	tuesday
məcvɔ	big boat
məḍɛ̃	dead body
məḍcuyi	to fold
məḍkɛ̃	picher
mədət kəri	to help
məddɛ̃tũ	between
məddhyu	middle
mədra:ti	midnight
məntri	minister
məntrə	hymn
mənsəri	till
məngəṭə	wrist
məyda:nə	plain
məylə	mile
mərəṇə	death
məšiŋga sã:gə	drum stick
məši:di	mosque
məstə	much
məstə	various
mə:kɔ	maize
mə:ṇi	bead
mə:ṇə	maund
mə:nušu	man
mə:rə	to die
mə:sti	to trample
mə:vu	soft
makši	behind
makši gha:lčɛ̃	to overtake
makšthavnvəcə	to follow
magčɛ̃	to borrow
maggeri	afterwards
mančɛ̃	to obey
majbu:tə	strong
majjərə	cat
maḍya ru:ku	palm tree
maṇṭəvu	pandal
maṇḍu:ku	frog
matti	mud
mattɛ̃	head
matya kəvṭi	skull
mattyadu:ki	headache
mandri	mat
mancɔ	cot
maŋkəḍə	monkey
mame bhəyṇi	maternal uncle's daughter
mame bha:vu	maternal uncle's son

mayəstə	kind
masli	fish
mavsbhəyṇi	maternal aunt's daughter.
mavsbha:vu	maternal aunt's son
ma:gə	beg
ma:ḍə	root
ma:pə	measure
ma:pi	to measure
ma:mi	maternal aunt's wife
ma:mu	maternal uncle
ma:yĩ	mother-in-law
ma:ri	to strike
ma:ḷə	garland
ma:ḷi	gardener
ma:ḷi	storey
ma:ḷɔ	attic
ma:stəru	teacher
ma:vši	maternal aunt
mā:sə	meat
mā̃:vū	father-in-law
mirṣaŋgə	chilly
mi:ṭə	salt
mi:ri	pepper
mi:ši	moustache
mukha:ri	in front
muŋgu:sə	mongoose
muṭṭi	basket
muddi	ring
murti	idol
muləmu	ointment
mušṭi	fist
musəḷə	pestle
mu:gu	green gram
mu:tə	urine
mu:ti	to urinate
mu:ḷəŋgi	raddish
mu:ḷə	root
mu:su	fly
mū:yi	ant
meṇbətti	wax candle
meṇva:ti	wax candle
meṭṭu	step
meḷčɛ̃	to find
mevṇi	wife's sister
me:ḷəyi	to add
m̥e:ḷəyi	to mix
me:ḷəyi	to earn
me:vṇi	sister-in-law
mē:du	brain
mɛ̃llelɔ	dead
mɛ̃vṇɔ	wife's brother
mɛ̃vṇɔ	brother-in-law
mo:ḍi	to break
mo:ti	pearl
mo:ru	peacock
mɔṭərə	motorcar
mɔṭṭɛ̃	egg
mɔḍə	cloud
mɔṇṭɔ	lame
mɔnnɔ	dumb
mɔḷɔ	nail
mrutyu	death
mhəynɔ	month
mhəvɛ mu:su	honey bee
mhə:ṇə	to say
mhə:ši	she-buffalo
mharəgə	costly

mhāntarɔ	old	ru:ku	tree
mha:və	father's elder brother's wife	ru:či	taste
		rũ:dɔ	broad
mhā:tu	father's elder brother	ru:malu	turban
		rɛ̃və̃	sand
mho:ṇu	so	roṭṭi	coarse bread
mho:vu	honey	ro:gu	disease
yəttərə	high	ləkəyi	to push
yuddhə	war	ləgnə	marriage
yɛḷə	cardamon	ləŋḍɔ	lame
yɔ	to come	ləsuṇə	garlic
rəgətə	blood	ləvəŋgə	clove
rəgḍɔ	mortar	laggi	near
rəjəyi	quilt	lajrɔ	shy
rəḍḍɔ	buffalow (he)	lambəyi	to hang
		la:gi	with
rəstɔ	road	la:jə	shyness
rəssu	squash	la:jə	to blush
rə:ḍə	to cry	la:jə	shame
ratkiḍɔ	cricket	la:ṭi	to roll kneeded flour
rande:kayi	vegitable		
randəp kəri	to cook	la:ṭəṇə	lantern
randəyi	curry	la:ḍi	cudgel
randpi	cook	la:t mari	to kick
rabbəyi	to stop	la:yi	to smear to apply
ra:kšəsu	giant		
ra:ǰyə	kingdom	la:ḷə	saliva
ra:ti	night	la:ši	to burn
ra:tra:ṇi	night queen	lā:ḍgɔ	wolf
ra:nə	forest	lā:bə	long
ra:nṭi	wild	lā:včɛ̃	to apply
ra:bə	to be	lu:ṭi	trouble (children)
ra:yu	king	lɛktəlɔ	relative
rikša	rickshaw	lɛk kəri	to count
ri:ṇə	debt	lɛ̃və̃	to lick
rudəyə	heart	lo:ṇi	butter
ruppɛ̃	silver	lo:bhi	greedy
ruma:lu	handkerchief	lo:ḷə	to roll

lo:haru	blacksmith	vapəs yɔ	to return
lɔkhəṇḍə	iron	vayṭə	bad
lɔṇčɛ̃	pickle	vayṭ korčɛ̃	to spoil
lha:yi	popped corn	vayŋgəṇə	brinjal
vəki:lu	lawyer	vəyri	enemy
vəggi	soon	vaḷvəṇṭə	desert
vəggi kəri	to hurry	vəlhɛ̃	oar
vəgvəgi	quickly	vasri	kitchen
vəjənə	weight	vasrũ	calf
vəǰrə	diamond	va:gu	tiger
vəṭəṇɔ	pea	va:či	to read
vəṭṭɔ	hole	va:ṭi	small bowl
vəṭṭu kəri	to gather	va:ḍi	to serve food
vəṭva:ghuḷə	bat	va:dəḷə	cyclone
vəḍa:ru:ku	banyan tree	va:rə	yard
vəṇəti	wall	va:ri	like
vəyri	top	va:ru	week day
vəyri	on	va:rɔ	wind
vərəṇḍɔ	verandah	va:li	creeper
vərəsə	year	va:sɔ	bamboo-rafter
vərthuḷə	circular		
vəllə̃	wet	va:fə	steam
vəlhõ:čɛ̃	to row	vã:či	to survive
vəstərə	cloth	vikət ghɛ	to buy
və:kə	to vomit	viŋgəḍsuyi	to separate
və:cə	to go	viŋviŋgəḍ	various
və:ṭu	lip	viča:ru	idea
və:tə	sunshine	vicari	to ask
və:ti	to pour	viccu	scorpion
və:drə	to abuse	vidhəva	widow
və:yi	fence	viruddhə	against
və:yi	to sow	višvas dəvəri	to believe
və:yi	age	visəri	to forget
vaŋkəyi	to bend	vi:kə	to sell
vəŋkḍɛ̃	curved	vi:jə	lightning
vaṭḷi	dish	vi:ṭə	brick
vaḍta	it grows	vi:ṇi	to weave
vapəsə	back	vi:ṇi	to plait

vi:ṇa	lute
višə	poison
vi:sə	twenty
ve:ṇi	daughter- or son-in-law's mother
ve:yu	daughter- or son-in-law's father.
ve:li	covering (sh-eet)
ve:ḷu	delay
ve:ḷu	time
və:ḷ kəri	to delay
vya:jə	interest
vyapari	merchant
vyapa:ru	trade
vya:ya:mə	exercise
vhə:yi	yes
vhə:ri	to carry
vhā:včɛ̄	to flow
šəkunu	omen
šəŋka	doubt
šɔŋkhu	conch
šətru	enemy
šəbdu	word
šəmbərə	hundred
šəmbəri	hundred
šəstrə	weapon
šə:rṭə	shirt
šanva:ru	saturday
ša:pu	curse
ša:yi	ink
ša:li	shawl
ši	cold
šikončɛ̄	to teach
šikčɛ̄	to learn
šikšə korči	to punish
šikšəṇə	education
šipa:yu	soldier
šimpi	tailor
šiyāḷɛ̄	green coconut
šisəri	crocodile
šivəyi	to sew
ši:kə	to study
šī:gə	horn
ši:ṭi	whistle
ši:ḍə	sail
šī:pi	to sprinkle
ši:šɛ̄	lead
šī:kə	sneeze
šukra:ru	friday
šeŋdanɛ̄	ground nut
šetkəri	farmer
še:ḷi	dampness
šẽ:ḍi	tuft of hair
šetə	field
šɛḷɛ̄	stale
šva:s ghɛ	to breathe
sə	six
səkā:ḷi	morning
səgḷɛ̄	all
səŋgi:tə	music
səttɛ̄	umbrella of leaves
səttərə	seventy
səttəri	seventy
sətra	seventeen
sənəyi	shahanai
səntrə	orange
səpa:ṭə	flat
səpurə	narrow
səmudru	sea
səm kəri	to repair
səyta:nu	satan
sərə:ḷə	straight

sərpəḷi	chain
sərpu	snake
sərḍɔ	chameleon
səvayi	one and a quarter
sə̃včɛ̃	to abuse
səvrəgə	cheap
səsa:rə	easy
sə:rə	to move
sə:sɔ	hare
sə:və	to curse
sã:ti	market day
sakkhərə	sugar
saḍḍuku	wife's sister's husband
sanpəṇə	childhood
sabunu	soap
sabu:daṇɔ	sago
sarəyi	to besmear (with cow dung)
savka:ru	money lender
sa:gu	sago
sa:ṭhə	sixty
sa:ṭhi	sixty
sa:tə	seven
sa:dhu	monk
sa:nə	small
sa:nu	young
sa:yi	cream
sa:rə	soup
sa:rɛ̃	manure
sa:li	bark
sa:ḷṇi	broom
sa:səmə	mustard
sa:vəṭə	shade
sã:jə	evening
sã:jɔ	kind of sweet
silkə	silk
sĩva:sənə	throne
sĩvvu	lion
si:ma	boundary
suka:ṇu	rudder
sukti	ebb tide
suṭsu:ṭi	active
sukkilɛ̃	dry
sukḍɔ	lean
su:pə	winnowing pan
sutaru	carpenter
suttəyi	to wind
suttu	around
supa:ri	areca nut
su:khə	happiness
su:ṇɛ̃	dog
su:tə	thread
su:t kati	to spin
su:nə	daughter-in-law
su:r kəri	to begin
su:ryu	sun
su:və	needle
sku:lə	school
sna:yu	muscle
sphəṭikə	alum
sokṇi	house-lizard
soḍu:čɛ̃	solve
solləyi	to peel
so:ḍi	to release
so:ḍi	to leave
so:ḍəyi	to loose
so:di	to seek
so:ma:ru	monday

sɔnnaru	goldsmith
sɔḷa	sixteen
həgurə	light
həgu:rə	slow
həṇuvə	chin
həmalu	porter
hərəṇə	deer
həriyɛ	raw
həḷədi	turmaric
həḷdu:vɔ	yellow
həḷḷi	village
həsti	elephant
hə̃vsu	swan
hə:va	air
hagurə	slowly
haŋga	here
haḍḍa sa:pḷɔ	skeleton
hattoḍi	hammer
hanṭuḷṇə	bed
halləyi	to move
havrɔ	greedy
ha:gə	to go to stool
ha:ḍə	bone
ha:ḍi	to bring
ha:tu	hand
ha:ru	necklace
ha:lə	dining room
ha:sə	to laugh
ha:və̃	I
hĩ:gu	asafoetida
hunsa:ṇi	heat
hummẽ:čɛ̃	to sweat
huša:rə	wise
huskɔ	anxiety
hu:nə	hot
hu:mə	sweat
hũ:gə	to smell
he:rdi:su	next day
hɛgɔ	branch
hɛrdɛ̃	chest
hokkələ	bride
horetu	bridegroom
hoḷḷi	co-wife (first)
hɔ	this
hɔḍə	big
hɔḍa:ne	loudly
fi	fee
faydɔ	profit